



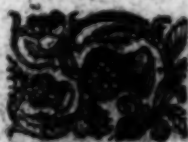
FIVE AND TWENTIE
LECTVRES
VPON THE LAST
SERMON AND CONFE-
RENCE OF OVR LORD
IESVS CHRIST.

With his Disciples immediately before his Passion

Contained in the fourteenth, fifteenth, and sixteenth Chapters of the GOSPEL of SAINT JOHN.

As also upon that most excellent PRAYER, contained in the seventeenth Chap. of the same Gospel.

Preached by that Reverend and saythfull Servant of God
M. ROBERT ROLLOX, Minister of the Kirke (and
Rector of the College) of EDINBURGH.



EDINBURGH,
Printed by ANDRO HART, 1612

John Buist
Min^r in Greenock
1768

Robt. Mannalyn No. 51



T O
THE RIGHT
HONOURABLE,

Their most louing Friende in the Lord,

SYR WILLIAM SCOT
OF ELIE, KNIGHT, &c.

*Grace in this life, and euerlasting Glo-
rie in the Life to come.*



LEET, RIGHT HONOURABLE,
the whole Scripture, and euerie parte
thereof, bee of Diuine inspiration, and profit-
able to teach, to conuince, to correct, and to
instrue in Righteousnesse; Yet it is no absur-
ditie to asseme, that some partes thereof, for
some respectes and causes, are to bee preferred,
and more accounted of than others. The Apostle
gineth vs a sufficient proofe of this, when he pre-
ferreth the Gospel to the Law, 1. Cor. 14. 19.

And the Euangelistes, in sitting downe in writ sundrie thinges, which the
Lord Iesus saide and did, and in omitting some other thinges, (John. 20.
vers. 30.) declare the same to be true in the Gospel, and consequently many of
those thinges which are written, the Spirit of God would haue vs to obserue

EPISTLE DEDICATORIE.

most of those things which hee hath more particularlie, painfullie, carefullie, and at greatest length put in Register. Amongst the which, there are none to bee preferred vnto his last Sermone, which hee made to his Apostles, and his Prayer vnto his Father immediatlie before his departure. The excellencie Whereof, and howe highlie the LORD would haue vs to regarde and account of them, (to speake nothing of the Author, I^{ES}US CHRIST, because, by his holie Spirit, not onelie this, but also the whole Scripture, is dictated,) shall more euidentlie appeare, if we consider a little, first the time of the uttering of them: next, the manner: and thirdlie, the matter therein contained. The time was immediatlie before his Passion: for after that by his owne example, in washing his Disciples feete, he had recommended vnto them Humilitie, as a vertue most singular and befitting a Christian; hee uttereth these Wordes, partlie in the time of the Supper, and partlie after the Supper. And wee knowe, that the speeches of men, which immediatlie preceede death, as they proceede of a moste holie and Heauenlie disposition, (for then all affections are layde aside, nature reniueth, and reason getteth place, then moste wiselie the soule resolueth concerning its owne estate and condition, then hee testifieth most plainlie his will towards his Children, his Seruantes, his Familie, and other Friends whatsoeuer,) so are they thought worthe to bee moste attentiuely heard, most carefullie receiued, and most deeplie kept in memorie. If wee consider the manner, seeing the holie Spirit taketh more paines, and is more plentifull and copious in penning heereof, than of anie other Sermone whatsoeuer, hee would haue vs to knowe howe precious a Iewell they are, and howe highlie wee ought to account of them: For if wee search all the Records of the LORDES Sermons in the New Testament, wee shall finde none so particularlie and fullie set downe in register, as this is. Lastlie, if wee consider the matter, it is full of manifolde Heauenlie consolations. It is true indeede, sundrie times before, the LORD in his Sermons hath comforted his Apostles, and all penitent sinners: but in no place at so great length, and with such variatie of Heauenlie consolations: For heere at length hee meeteth and re-encountereth almost with euerie griefe, scandale, and particular temptation that exercised and assailed their soules. They were sadde and sorrowfull, when they heard that hee was to leaue the worlde, and to ascende vnto the Father. Hee meeteth this, by bidding them belieue in him, and sayth in him should supplie his bodilie absence: and hee telleth, that the ende wherefore hee ascended, was to prepare a place for them, that where he was, there they might bee also. It was a griefe to them, that they should want such a comfortable Guide, who alwayes directed and conducted them. This hee meeteth, by telling them, that hee would not leaue them comfortlesse, but hee would giue them his Holie Spirit. They feared, that they should bee deprived of manifolde consolatione.

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EPISTLE DEDICATORIE.

lations, which they found in his presence. This hee meeteth, by assuring them that howbeit in the worlde they should finde trouble, yet in the midst of trouble hee should giue and leaue them that peace that the worlde should not take from them: and if they belieue in him, as the Vine-tree furnissheth the Branches, so hee should furnishe vnto them solide and manifolde consolations, and make them to bring forth fruite abundanlie. And to the intent that they might haue the better warrand to looke and expect for those graces in him, as hee chargeth them by sayth to haue vniou with him, so hee chargeth them by loue to haue communion amongst themselves. The troubles and crosses that were to befall them in the worlde for CHRISTES sake, after his departure, might haue wonderfullie discouraged them, and brangled their sayth, This hee meeteth, partlie by fore-warning them before they came to passe, and partlie by exhorting them to patience, and partlie by setting downe manie arguments to establish them, Hee telleth them, that the worlde should hate them, persecute them, excommunicate them, and put them to death. Hee comforteth them, partlie because hee hath fore-warned them, and partlie because they had done so to him who was their Lord and Master, and partlie for the goodnesse of the cause, because it was for his Names sake. Againe, hee knew it would be no small temptation vnto them, to see his shamefull and ignominious banding, to see him, who was their Lord, to be so wonderfullie humbled, to see him taken, and bound by wicked and profane men, to see him made a spectacle of derision, first in the Hall of Annas, and thereafter of Cajaphas, to see all sortes and rankes of people crie out against him, to see him at last to be condemned and ignominiously crucified: hee knewe that this temptation would be so strong, and so vehement to brangle their sayth, that at the last all should be offended in him, and should flee away from him, and leaue him. Of this hee fore-warneth them, and furnissheth consolation vnto them, notwithstanding of their soule fall.

Now againe, if yee looke to the Prayer, it is wondrous Heauenlie and comfortable: For after that as a Prophet hee hath instructed the people, and the Apostles, nowe before (as an high Priest) hee offer vp his owne bodie vpon the Crosse, for the sinnes of the worlde, hee prayeth most earnestlie for himselfe, for his Apostles, and for them who should belieue through their Ministerie. For himselfe, That the Father would nowe glorifie the Sonne, when hee is going out of the worlde. For his Apostles, That the Father would alwaye haue a care of them whome hee left in the worlde behinde him. And thirdlie, for all them that through the Ministerie of the Apostles should be liuing to the ende of the worlde, That the Lord would blesse them, and by his providence, guard them. And so both the matter of the Sermon and Prayer is wondrous excellent, and in them both we may see, not onlie Diuine knowledge, fore-

EPISTLE DEDICATORIE.

seeing and fore-telling those things that were to come to passe, which, if hee had bene onlie man, hee could neuer haue done; but also a loue unspeakable, and more than wonderfull, in that when the Wrath of God was persuing him for the sinnes of the Elect, when the bitter Cuppe of the Passion was to be propined vnto him, when the terrours of Death were nowe before his eyes, when Satban, and all the power of darknesse, was nowe to assaile him, when all rankes of men were to raile vpon him, and all his owne were to bee offended at him, when Peter should demie him, Herode should mocke him, Pontius Pilate should condemne him, in a manner, hee was forgetfull of all those things that should come to himselfe, and mindefull alwayes to offer ioye and consolation vnto his owne.

Nowe this matter so excellent, haue manie learned and godlie men comfortable and fruitfullie handled, and amongst the rest, that famous and worthy Minister of Iesus Christ, in the Kirke of EDINBURGH, M. ROBERT ROLLOK, of happie memorie, for his painfull and comfortable trauels therein, and for his manifolde other graces, deserueth to bee prayesd with the first: For hee was a man whom God beautified with manie rare gifts and graces, and whome the Lord made manie wayes to bee steadable to his Kirke: his vntimelie death, when the Lord first called him, did manie lament, and when their teares were spent, they entertained dolour and griefe in their hartes: Yea, euen nowe the faithfull, seriouslie considering these dayes of decay, (wherein that Antichristian rabble set themselves to smoothe the Truth, and to bring in darknesse againe: and wherein by some, Religion is mocked, and disdained, and some are content with a bare shewe and outward profession, without power and vigour thereof, and a life answering therewnto) are compelled to sigh for the great wound and losse that the Kirke suffered, as in the death of manie others, so namelie in the death of that most faithfull man of GOD. Through his death this Citie lost a good Church, the Flocke a good Pastor, the Colledge a good Rector, his Brethren a faithfull Fellow-labourer, wandering sinners a wise guide, and in a worde, what sorte of people found not some losse, and had not their interesse in his death? Who was more carefull than hee to haue GOD glorified? Who walked more carefullie with GOD? Who was more crucified to the Worlde? Who was more seuered from all entangling worldlie pleasures, and commodities? Who more had their conversation in Heauen? Who more carefull to gaine soules to the Kingdome of GOD, publickly and priuatelie, by voyces and by penne, by worde and by writ, at home and abroade, alike and dead? And his conversation was so answerable to his profession and calling, that the verie malicious Adversaries, and enemies themselves, could not, nor durst not, charge him with anie imputation. But wee neede not, Syr, to prayse him vnto you, who

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EPISTLE DEDICATORIE.

knew him so well, and who was so familiarlie conversant with him: and his wordes doe speake sufficientlie to others who knew him not.

Nowe, Syr, these his LECTURES wee graunt are not so absolute as manie would require, and wee our selues would wisht: for neither deliuered bee thom of purpose that they should see the light, neither sawe hee them ever after hee had deliuered them, neither did his Schollers receive them from his mouth on that purpose, but onelie for the helping of their owne memories: And yet wee trust, that such as regarde more matter in edification, than delicate language, and plausible wordes, shall finde no small comfort in perusing of them: For, not onelie for the ductie wee ought to the Author, our loving Master, but also for your cause and earnest request, to whome wee are so much obliged, haue wee taken some, yea, no small paines, herein, (as they who are accustomed with such cases, may easilie consider,) that his owne matter might bee sette downe in his owne phrase and stile so neare as possible wee could, that with the greater liking and approbation they might bee perused by such as seeke to bee edified.

And so much the more carefull were wee herein, because wee found that his other LECTURES, published by vs before, as on the COLOSSIANS, THESSELONIANS, and other severall Textes of Scripture, and namelie the Lectures last published, upon the Passion and Resurrection, ever received with great liking and contentment of manie, who acknowledge themselves to bee greatly edified thereby.

Nowe, Syr, these last LECTURES, and our laboures therein, wee present unto you, to bee published abroad vnder your protection, because most iustlie in all respects they belong unto you: For first, fewe are ignorant howe loving and alwayes beneficiall you were to the Author himseife, from the first time yee knewe him, euen to the houre of his death, and thereafter to his Wife, and nowe you continue the same kindnesse to his posthume Daughter. Next, as while hee liued hee acknowledged and professed himselfe to bee more obliged to you than to any, so at the houre of his death, in his latter Will, hee ordained, that whatsoeuer of his Workes thereafter should see the light, should come out in your Name, that where his workes were read, your desirings might bee knowne, and that they who gotte fruite of them, might also esteeme of you, and giue you thanks therefore. Thirdlie, for the great Paines, Expences, and Trauelles that yee haue bestowed in making them to come to the light. For by you they were gathered in from the hands of SCHOLLERS, that wrote them: and by your expences they were written ouer and ouer againe: without you they had neuer bene reuised and corrected: without you they had not bene made meet for the PRESSE. Fourthly, because as the Lord haub blessed you with many worldly comforts, with an honorable estate, &

EPISTLE DEDICATORIE.

good account in the worlde, so hath hee indued you with graces of his Spirit inwardlie, with true Pietie and Religion in the soule, and outwardlie with an answerable profession and practise thereof uttered in the true loue which yee carrie to all Gods Children, and namelie to those who carrie the Message of reconciliation, in helping and furthering them both priuately and publickely, according to your power. And finally, wee dedicate our laboures heerein to you, as a testimonie, that wee acknowledge our selues to bee manie wayes debt-bound to you, for your vnderfired kindnesse recered so manie wayes towards vs, and continuing so long without alteration.

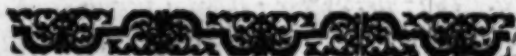
Nowe, the Lord, who is infinite in mercie, whose loue is constant, without alteration, and endlesse, who hath hitherto giuen you plentifulle and abundantie manifold tokens of his loue, both for the vse of the bodie and this transitorie life, and also for the weale and comfort of your soule in this your pilgrimage, and who hath honoured you with manie good turnes, and namelie, with loue and kindnesse towards Gods Children for his cause, make you more and more finde the loue of God shed abroad in your soule, so that you neuer weary in well-doing, but that yee may daylie goe on forward in the course of sanctification: that yee seeking, fearing, louing, and alwayes seruing him, and being comfortable to his Saintes on Earth, yee may bee assured, when this short life is ended, the Lord shall crowne you with eternall Glorie in Heauen, with all his Saintes in IESUS.

AMEN.

Yours in the Lord,

H. C.

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THE FIRST LECTURE,
OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. xiiii. VERS. 1. 2.

Let not your heart bee troubled: yee helieve in God, helieve also in mee.
2 In my Fathers house are many dwelling places: if it were not so, I
would have tolde you: I goe to prepare a place for you.



IN the CHAPTER immediately going before (Brethren) the LORD fore-warned his Disciples of his departure, and taking away of his bodily presence out of the world: that moued his Disciples exceedingly; for they had no will hee should goe from them: Therefore the LORD in this, and in the next two CHAPT. continueth in speaking to his Disciples, to comfort and confirme them after his departure, and taking away of his bodily presence from them. And in the beginning of this CHAPTER hee layeth downe the proposition of this comfort: *Let not your hearts bee troubled*: Thereafter hee subjoyneeth sure argumentes to comfort, strengthen, and confirme them when hee should goe away: Hee saith, Let not your hearts be troubled: knowing well, that when hee should depart, they should be like as many Lambs among Wolves in the midst of this wicked world; and so they would be troubled in mind when he should go away: therefore the LORD warneth them before his departure, that their hearts should not be troubled. The Disciples faile in this, that they thought that if the LORD had taken away his body, and should absent himselfe out of their eyes, they should haue no more comfort nor grace of him. Ye see the Lesson ariseth here of their example: As the presence of the LORD ISSVS ministreth joye, peace, and tranquillitie to the heart of the sinner, euen so when he draweth away his presence from a sinner, from a miserable creature.

ture, then there is no joye, no comfort, no peace, no rest to the heart. It may be indeed, and it cometh oft to passe, that men and women will be lulled vp in a carnall security, deliting themselves in the vain pleasures & comforts of this world, in eating and drinking, &c. It may be, some be occupied, they will haue a quiet life, they will lie downe, and sleepe quietly, they will rise, and be wanton: but in very trueth, they haue no true peace, if they finde not the Lord Iesus present in their heart when they lie downe, and when they rise: howbeit they had all the worlde, they haue no peace: (*No peace to the wicked, saith the Lord, Esay. 57. 21.*) Howbeit they seeme to haue peace, they haue none: As for the godly, that haue once founde his presence, and haue once tasted of that joye which is in his face, of that light which cometh from his face, and once he be taken from them, giue them all this worlde, and all the pleasures of this worlde, they shall haue no pleasure, they will neuer bee blythe, till they get a sight of their Lord, their soule dieth without his face: and when he cometh againe, it quickeneth, and liueth. This is the true joye: thinke neuer yee haue true rest without the countenance of the Lord, without the which all the pleasures and comforts of the worlde are but vaine: for all shall leaue you, and ye with them shall perish. No question the Disciples, when they began to feele that joye which they founde in his presence, rather than they had wanted his company, they would haue wanted all the worlde.

Now when he hath set downe this proposition of comfort, hee leaueth them not so: but knowing well, how harde a thing it was to a comfortlesse heart, to receiue comfort, he subjoyneth sundrie arguments and reasons, to hold them in a good courage and comfort: And first he saith, *Ye beleeue in God, beleeue also in me.* There is an argument wherefore they should not bee troubled: The first comfort hee ministreth to their comfortlesse heartes, is Fayth in Christ: The meaning is, Howbeit when I goe away, yee shall not see me, yet settle your hearts vpon me, follow me with the eye of your soule, and looke as farre off to the Heauen, and looke that ye rest and repose vpon mee by a true and liuely faith. Well then, yee see the first remedie against the taking away of the Lord Iesus, and withdrawing of his bodily presence, is faith in him: howbeit he were neuer so farre away, let thy soule goe thorow the clouds and take holde on the Lord Iesus, where hee sitteth at the right hand of God his Father: stickethill him, bee sure of him, gripe him

by the hand of faith, and then in the midst of all the confusions of this world, which ye see now fall out in these latter dayes, thou shalt get comfort and ease to thy soule, and it shall bee holden vp among all the troubles of this world: For why, this is the nature of faith in Christ, it will make things absent to be present: As the Apostle saith to the *Heb. 11. 1.* It maketh things hoped for, to be present with vs: it will let thee see that felicity, that life, that glorie, which is laide vp in the Heauens for thee, which we cannot see with the eyes of our mortall bodies, so long as we are here: Then so long as thou art absent from him, belieue in him, that thou mayest finde ever comfort, till thy faith bee turned in sight: and then thou shalt find, that both the sight of the soule, & the sight of the body, into the Heauens, shall be perfected: then we shall see that clearly, which we saw before obscurely: and wee shall see him no sooner, but our joy shall be full, and wee shall bee into his glory with him: and as his face shineth, so shall ours shine also. So ye see, the chiefe thing that holdeth vs vp in all troubles of this world, is the blinke we haue of Christ by faith.

Nowe hee proponeth not this argument barely, but by way of comparifon: for he saith, as *Ye beleeue in God, so beleeue in me*: for as he said, I and the Father am one: howbeit the Father and the Sonne be sundry persons, yet they are but one blessed Majesty, one God, in one nature, and one substance: faith in one of them, prejudgeth not another: as thou beleeuest in the Father, so beleeue in the Son, so beleeue in the holy Ghost, because they are one in nature and substance: they are coessentiall, coequall, & coeternall: if the Father and the Sonne were different in substance, so that the Father were one God, and the Sonne another, then in very deepe faith in the one, would prejudice the other: for why, faith in the heart cannot leane on two things, or vpon two Gods, or three. So that we note here, that faith must bee on one thing only: if thou wilt put thy trust in any thing in this worlde, on riches, or honour, &c. it shall passe thy power to beleeue in God: if thou make many Gods, it shall passe thy power to put thy trust in them all: and it were no more by this, that faith must be grounded on one only, it is a sufficient argument to beare thee witnessse, that there is but one God in substance, the Father, Sonne, and holy Ghost: So it is no prejudice to the Father, that wee beleeue in the Sonne: yea, I say more, there is no fayth in the Father, but thorowe the Sonne: And if thy fayth reach not thorow the Sonne, and thorow the nature

of man in him, it shall passe thy power to belieue in the Father; for God dwelleth in a light without access: no creature can come there: no, not the Angels, without the Sonne: there is no sight of that Majestie, but in the Sonne, the LORD IESVS. Men trowes, the Iewes trowes, to get a sight of that Father, and to pierce the cloudes without the Sonne: No, there is no sight of him without Christ Iesus, and him crucified: for in him only shineth the glorie, justice, mercy, and power of his Father; because he is the Image of the Father, and the in-grauen forme of his person. So, wouldest thou belieue in God, thou must passe thorow the Sonne to the Father. This is the trueth: search and see, if it can bee possible to thee to get any grip of God, or if thou canst get any joy, without Iesus: No, thou canst not: but when thou apprehendest Iesus Christ, thou piercest in to that light, and tastest of that joye. This is the way to belieue in God.

The next argument he vseth to comfort them when hee should depart, is this, *In my Fathers House are many dwelling places: if it were not so, I would haue tolde you:* I would not lie to you: and now, saith he, *I go to prepare a place for you:* As though the Lord would say, Be not troubled at my departure; for why, my departure is for your weale: my departure is to prepare a place in Heauen for you: and if I go not before you, ye can haue no place there intill. There was neuer yet since the beginning of the world, and since the fall of Adam, man, or woman, that euer entered into Heauen, or shall enter there, and get a place there, but by the vertue of the Ascension of Iesus Christ: The Fathers, Adam, Abraham, Isaac, and Iacob, neuer one of them entered into Heauen, but by vertue of his Ascension: and neuer one shall enter at that great day, but by vertue of his Ascension. Looke how we should belieue that Article of our *Credo*, the Ascension of the Lord Iesus. Before the Lord Iesus came into the world, in the nature of man, all the Fathers, that liued before him, from the beginning of the worlde, after they departed this life, came to Heauen onely by vertue of the Ascension of Christ. It is true, their soules went to Heauen immediately: the soules of Abraham, Isaac, and Iacob, went to Heauen immediately: But how? By the vertue of Iesus Christ, that was to come in the flesh, and by the vertue of his Ascension that was to come. What euer good they got, they got it all thorow him that was to come: their soules went vpto the Heauen by sayth in him that was to come: As for vs, who liuenow in this worlde, after his manifestation

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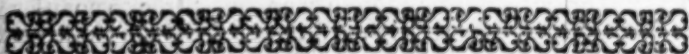
OF CHRISTES DOCTRINE, &c.

nifestation, neuer one of vs goeth to Heauen, or seeth him, or getteth any place in Heauen, but by vertue of his glorious Ascension, past already; as the Fathers got entry into Heauen, by vertue of his Ascension to come: What euer grace hath bene, and what euer shall come into the world, all hath bene thorow Iesus Christ. There is a difference here to be vnderstood, betwixt the measure of grace the Fathers got before the Ascension, and the grace wee get now since the manifestation of Iesus Christ: Wee haue a great vantage of these Fathers; all the grace they got, was by vertue of Christ to come: but wee get grace by vertue of Christ already come: The vertue of him before his comming, was not so great as it was at his comming, and after he passed vp to Heauen. Why should wee haue such a benefite, and not knowe it? Albeit the soules of me went vp to Heauen before his comming, yet not so many as now goe since hee came, and since hee hath taken place in Heauen himselfe: before there were but few got entry into Heauen: there was but a little doore of Heauen open, the great multitude got not entry there: Therefore the Apostle (*Hebr. 9. 8.*) saith, So long as that olde Tabernacle stode, the waye to the Sanctuary was not open: But nowe, what grace, what mercy is shown to vs, that are borne since the comming of Christ, if wee get a sight of him? But woe to vs, if we belieue not! The vertue of his comming into the world, hath a thousand times greater force to open Heauen, than of before: Nowe all the yates of Heauen, since hee ascended, stand wide open: and so the Lord saith, Violence is come to the Heauen, and it is violently reast vp, *Math. 11. 12.* As hee would say, Whereas few entered into the Heauen before, nowe they rush in, since the Lord Iesus is come, and the yates shall stand vp aye and till the multitude of soules and bodies shall enter in. Seeing wee haue this grace, therefore, miserable is the man who would not enter in, when the yates are open, and patent to let him in: and well is that soule, that will enter there. But yee will say, Why is there not entry into Heauen, but by the vertue of Iesus Christ? I thinke ye would know the reason of this: There is none that can enter into Heauen, but with an offering of blood: Heauen is won by blood: It is vnpossible for a sinner to enter into Heauen, but by a Sacrifice. So there is no remission of sinne, but by shedding of blood, *Hebr. 9. 22.* The high Priest of olde, who was a Type of Christ, durst not enter into the earthly Sanctuary, which was a figure of Heauen, where the glorious Arke was, but with a Sacrifice,

fice, with an offering and blood; otherwise he would haue bene stricken to death. This meained, there is none entry to the Heauen, to that Sanctuary which is not made with mens handes, but by the Sonne of God himselfe, and by his blood and sacrifice. And why? Because the wrath of God is against sinners; & that wrath cannot bee satisfied, but by blood: his mercy cannot preiudge his iustice. This ground being laid, The Lord Iesus entereth into Heauen by blood: hee entereth not there without a Sacrifice: hee taketh the most precious sacrifice that euer was in the world: hee entered not with the blood of beasts, but with his own precious blood: he carried there his owne bloody wounds: and that blood slokned that burning wrath: So that so soone as that iustice findeth that blood, the iustice is satisfied, & then there is place to mercy: and till it be satisfied, there is no entry or place to mercy. So it followeth, there is no entry to Heauen, but by the Lord Iesus, & his blood: and as he entered into Heauen by his own blood, so there is neuer one of vs, man or woman, shall enter into Heauē, except we carry with vs that blood: if thou wilt go into Heauē, be sprinkled with that blood, or else the wrath of God shall burne thee vp. But how shalt thou get this? By faith in him, that hath gone before thee with his blood, that shall prepare for thee a rowm, & thou shalt follow thy Head. So yee see, how needfull it is to belieue in Christ, if we would get entry into Heauē: it was not for his own cause he entred into Heauen, but for vs: he passed with his blood before vs, to get vs an entry. Before he lay down the argument, he layes downe the ground thereof, *In my Fathers house are many dwelling places, & I go to prepare them.* Brethren, Heauen is a very faire place, & there are many dwelling places into it, there is great honour into it. What is Heauen, but the glory of God? Whereto go we to Heauen, but that we may be partakers of that glory? who now without Christ are depriued of the glory of God. Who is able to measure his glory? for he is infinit, he dwelleth into a light, wherto there is no access: And as the glory of God is infinit, so there are infinit dwelling places in Heauen: Before the Ascension of Christ, there were rowms enough, but they were all vnprepared, & closed vp til he entred. By vertue of his Ascension, all the yates were dong vp. Then what good doth th' Ascension of Christ? It opens all the doors of Heauen to vs: there are dwelling places in Heauē for a thousand worlds, for infinit worlds, mo worlds than tong can tell: There is no scarcity in Heauē, but as the glory of God is there, & is infinit, & can neuer be contained, so there

there are infinit places: I say more, the Ascension of Iesus Christ vp to Heauen, is of such force, that it is able to prepare a place for a thousand worlds, & for euery reprobate. What is then the cause, that euery one goes not to Heauen, seeing the Heauens are able to contain so many? *There are many called* (saith the Lord) *but few elect.* What is the cause of this? What is it, but this, No want of Mansions, there is no want in Iesus Christ: but the cause is in men & women, who want faith in Iesus Christ. Who euer hath faith, they goe in: and who wants it, albeit there be many Mansions there, yet there is none for them: Whē thou hearest there are so many dwelling places in Heauen, say with thy selfe, Lord, prepare mee for grace, as grace is prepared for me: & Lord, giue me faith into this blood, that I, by vertue therof, may haue a place in Heauen. Striue therefore rather to throng in, & to haue a part of that life, than to haue all the commodities of the world: for if thou hast not this, all the commodities of the world shall go away, & thou shalt be shot in Hell: No, striue rather to get a part of that inheritance, & it were the least Mansion, than the whole earth: for there is more joye there, than in all the world. Hee saith, *And is were otherwise, I would haue told you.* As hee would say, I am not bounde to beguile you, and feed you with faire wordes: and there were not many dwelling places in my Fathers house, I would haue told you: the promise of the Lord Iesus, is not like the promise of the world: for men will promise mountaines of gold: All men, of all estates, yea Princes, are liars: but the Lord Iesus will promise nothing, but that which he will performe. There was neuer such promise made, as the Lorde Iesus made: Looke how he speaketh of the joy of Heauen, and of that immortall inheritance: thinkest thou he beguileth thee? No, no, thinke not so: for and it were not so, the Lorde would neuer haue spoken so of it to thee: thou shalt find it, for thou shalt see it with thine eyes: there is none that belieueth, but they shall find in experience the truth of that promise: There was neuer a faithfull soule yet, who departed, as Abraham, Isaac, and Iacob, &c. but they now find that joy which was promised them in this world: Yea, more, yee shall finde more than euer was spoken of. All the words of the world, cannot expresse the greatnesse of that joy in Heauen: yea, all the words in the world, cannot expresse the thousand part of that ioye. As the Queene of Saba, when she heard the wordes of Solomon, and saw his pompe, she began to comend them, & said, It was a true word that I heard in mine own land of thy sayings, & of thy wildome: but lo,

the one halfe was not told me, for thou hast more than I heard by report: Euen so, belieue all these reports, and thou shalt find greater things in Heauen, than any thou heardest tell of in the world: thou shalt wonder at them. It is true that the Apostle saith, 1. Cor. 2. 9. The eye of man hath not seene, nor the eare of man heard, neither hath it entered into the heart of man, touching the things which the Lord hath laide vp for them who loue him. Hope for greater things, and belieue greater things, than thou canst feele: Hope for infinite glory, (thou canst not hope enough,) and thou shalt finde in that great day greater joye than euer thou hopedst for, & that, through Iesus Christ: To whom, with the Father, and the holy Spirit, be all praise, honour, and glory, for euermore. Amen.



THE SECOND LECTURE,

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. xiiii. VERS. 3. 4. 5. 6.

3 *And if I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe; that where I am, there may ye bee also.*

4 *And whither I goe, ye know: and the way ye know.*

5 *Thomas said vnto him, Lord, wee know not whither thou goest: how can wee then know the way?*

6 *Iesus said vnto him, I am that Way, and that Truth, and that Life. No man cometh to the Father, but by mee.*



aving heard already (welbeloued Brethren) two arguments, whereby the Lord comforteth his Disciples, who were heauily casten downe for his departing, and taking away of his bodily presence from them: The first is, Faith in Christ: Howbeit when I goe away, ye shall not see me, yet settle your hearts vpon me, follow mee with the eyes of your soule, rest vpon me with a true faith, & then in the midst of all troubles, ye shal get comfort & ease to your soule. The second argument is taken from their owne weale: My departure is to prepare a place for you in

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Heauen: if I goe not before you, yee can get no place there: (for neuer man either got, getteth, or shall get place there, but onely by the vertue of the Ascension of Christ) It was not for his owne cause he entered into Heauen, but for vs: he passed with blood before vs, to get vs an entry by his blood: He by his Ascension opened vp to vs all the yates of Heauen, that we might goe in there. His Ascension to Heauen, is of such force, that it is able to prepare a dwelling place, and it were for a thousand worldes, if men could haue faith in him. Now I come to the third argument, wherby he comfortes them. which is taken from the second coming of Christ to glorify them fully: And this of all other arguments brings greatest comfort to the soule. The former arguments are indeede very comfortable: faith worketh a great joy in the heart of a sinner: because faith makes Iesus to bee present to the soule, euen then when it is absent from the Lord, and walking yet in this pilgrimage here on the earth: Againe, it is a greater comfort to the soule, when we heare that Christ hath prepared a place for vs in Heauen, wherein faith shall be changed in sight, & we shall see him face to face, and glorifie him without any stay or intermission: yet none of these will furnish vs perfect ioy, if there be no more: for the conscience of our owne weaknesse, and the sight and feeling of sinne within vs, maketh vs oftentimes to doubt, brangleth our faith, and stayeth our full consolation. And albeit we heare, that Christ hath prepared a place for vs, and opened the Heauen to vs, yet our own weaknesse and infirmity telleth vs, we cannot be able to come there, & to enter into the possession of the inheritance prepared for vs: But here is matter of perfect ioy, and full consolation, when we heare that Christ will come again in his own person, & take vs to the Heauen to the place hee hath prepared for vs: whereunto otherwise, in respect of our weaknes, we could neuer come: *¶* If, saith Christ, *I goe to prepare a place for you, I will come againe, & receiue you vnto my self, that where I am, there may ye be also:* As if he had said, I depart not from you to remain absent from you for euer. I purpose not so to do, but I will come again to you, to take you vp to the place that I haue prepared, that ye may remain with me in the Heauens, & be partakers of my glory for euer. No question, this was a great matter of comfort and ioy to the Discipulis, when they heard, that Christ would come again to them, & take them with himself to glory: & doubtles this made them after Christs Ascension, to haue their eys, hearts, & affections lift vp to Heauen, waiting for his blessed appearance. Brethren,

THE SECOND LECTURE

breth, it is the comon custome of all the Saintes, when they heare
 & belieue that Christ is to come again out of the Heauens, to take
 them to that place of joy, which he hath prepared for them, to re-
 2. oyce, vnder the hope of that glory, with a ioy vnspakeable & glo-
 ne. rious, & to set their hearts aboue, & to haue their conuersation in
 Heauen, *from whence they looke for our Saviour to come, to change our vile
 bodies, that they may be like his glorious body, &c.* Indeepe it is true, our
 hope & waiting for Christ, is ay cojoynd with sighing & sobbing,
 because we haue not as yet gotté the ful fruitiō of our inheritāce.
 And therfore Paul saith, *Wee who haue gotten the first fruits of the Spirit,
 euen we, sigh in our selues, waiting for the adoption, euen the redemption of our
 bodies, Rom. 8. 23.* There ye see, with waiting he conjoyns sighing: &
 indeed the sorow & sighing of the godly, is exceeding great, while
 as they are absent frō their Lord: But it is also true, that with this
 sighing & sadnes, they find a ioy vnspakeable & glorious: yea, such
 a ioy, as all the ioyes and outward comforts in the world cannot be
 able to furnish vnto men. The naturall man, who seeks to haue ioy
 in outward thinges, neuer wist what true ioye meant: thou that
 seeks ioy in thy riches, thou neuer knew true ioy: thou who seeks
 ioy in honour or preferment, thou finds but a shadow of ioy: thou
 who seeks ioy in the pleasurs of the flesh, thou finds nothing in the
 end, but displeasure, in stead of ioye: But the godly, in waiting for
 the comming of their Saviour, find such a ioy, that the heart of no
 naturall man is able to conceiue: and if thou found but one sparke
 of this ioy into thy heart, thou would count nothing of all world-
 lie ioyes, in respec of it: yea, thou would bee content to renounce
 all worldly pleasures, that thou might bruike it. Now, Brethren,
 if our ioy be so great, euen now while we are absent frō the Lord,
 and are only waiting for his blessed appearance, O how great shall
 our ioy be, when our faith shall be turned in sight, & when we shall
 see him face to face, and when hee shall put vs in the full possession
 of that inheritance, which now wee are hoping and longing for!
 But, leauing this, I goe forward to the fourth argument of their
 consolation, which hee taketh from the knowledg they had both
 of the place where he was going to, & likewise of the way which
 led them to that place: For, saith he, *whither I goe, ye know, and the way
 hee know.* As if he had said, In the mean time, while I am come again
 to you, let this comfort you, that both ye know the place where-
 vnto now I am going first, and wherevnto next ye shall follow me;
 the and also, that ye know the way wherein ye shal walke, that ye may
 come

come to that place: yee knowe both the one, and the other: And if there were none other thing, but this knowledge, it may serue to comfort you, the time of mine absence from you, while I come againe, and take you to that place with my selfe. Marke the Lesson, Brethren, It is a great comfort, to a man who is absent from the Lorde, and woulde faine bee present with him, to knowe the place where the Lord is, and likewise to knowe the way howe hee may come to that place where hee may find the Lord, and enioye his blessed presence: Ye know this by experience, that if a Pilgrime bee wandering in his iourney, and in the meane time knowe no place, where at length hee maye come to rest in, it will bee a sore griefe to him: and againe, yee knowe, howbeit hee knewe a place where to find rest, and yet knew not the way how to come to that place, he will be very baled, and exceedingly casten downe. But by the contrary, if the Pilgrime in his iourneying, knowe both the place wherin to rest, and likewise the way how to come to it, he is greatly reioyced, because hee hath a sure hope to come to his resting place: Euen so fareth it with vs, who are Gods Children: while in this Pilgrimage we are wandering, absent from the Lord: if wee neither knowe the place where the Lord is, and where wee may find rest for our soules with him, neither know the way how to come to it, wee cannot but bee wonderfully discouraged: but if on the other part, wee know both the place of our resting, (that permanent City that hath a foundation) and also the way how to come to it, it cannot bee possible, but our soules must rest in hope to come there. So yee see, the knowledge of the place whither wee should goe to seeke the Lord, and of the way that leadeth to that place, furnisheth great comfort and ioye to the soule: Whereas by the contrary, the ignorance and miskenning of the place and way, is euer accompanied with great dolour and sadnesse.

Nowe to goe forward: The Disciples, when they heare these words that Christ vttereth, of the way and the place, they mistake him, and vnderstand him not: and therefore Thomas, one of their number, opponeth himselfe to the Lords words: and whereas the Lorde had saide vnto them, they knewe both the place whither hee vvas going, and the vwaye, Thomas opponeth himselfe to both: affirming, That they neyther knewe the place, nor the vwaye: For, sayeth Thomas, *Wee knowe not whither thou goest, howe can we then knowe the waye?* As if Thomas had said, *LORDE, thou sayest, vvee knowe yvwhither thou goest,*

and we know also the way: but we know not whither thou goest, and therefore we cannot know the way: both the place and the way are vnkowne vnto vs. These wordes at the first face would seeme to haue a direct contradiction to the Lordes wordes: but if wee weigh and consider the matter deeply, as it becommeth, wee will finde that in effect there is no contradiction, but both may stand very well together: for the Lord spake of a begun and a generall knowledge, which the Lord communicateth to euery one that is a true member of his body: And this knowledge, how smal soeuer it be, the Lord accepteth of it: for it was prophesied of him, that he should not break the bruised reed, nor quench the smoking flax, *Esay. 42. 3*. But rather where he finds any knowledge begun, he cherissheth it, & maketh the soule to grow from knowledge to knowledge, till it come to perfection. But Thomas mistaketh the Lord, for hee thinketh that the Lord speaketh of a distinct and perfect knowledge and this maketh Thomas to oppone against the Lord, and to affirme, that they neither knew whither hee went, nor yet the way. And these two speakings may very well stand together, that they had a begun and confused knowledge both of the place whither the Lord went, and of the way to that place: of the which knowledge the Lord spake: and neuerthelesse, that they knew not distinctly & perfectly, neither the place nor the way, of the which knowledge Thomas meaneth. The like of this is to be vnderstood when wee speake of the knowledge the Prophets had of the calling of the Gentiles: for with good reason wee may say, that the Prophets knewe the calling of the Gentiles, because they had it fore-told them in their prophetes. Yet Paul saith, that the calling of the Gentiles was a mystery which in other ages was not opened vp vnto the sonnes of men. These two sayings stand very well together: neither is there any contradiction in them: for the one is to be vnderstood of a begun and imperfect knowledge: the other of a distinct and perfect knowledge. Again, wee may say, Christ spake of the knowledge which the Disciples should haue had, and might haue had, if they had taken good enough heed to Christes doctrine and instructions: for howe oft had the Lord preached to them, of the kingdome of Heauen, which was the place, whither hee was first to goe, and they next to follow him? Howe oft spake hee vnto them, of the Father, who sent him for the Redemption of the Worlde? Howe often spake hee vnto them, of the right way that ledde to Heauen? Yea, hee pointed it out with his

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his finger; as when he said, I am the light of the world, *Ion. 8. &c.* Therefore, seeing the Lord spake of these things so many times, and so clearly, and was so carefull to instruct them, the Disciples might well enough haue knowne both the place and the way: and their negligence cannot bee excused, who were so rude and ignorant, and profited so little in these things. And so Thomas by this his answering to the Lord, letteth vs see how little knowledge he had attained vnto; notwithstanding of all the trauell the Lord had taken to instruct them: Alwayes out of these wordes of Thomas, wee may take vp a profitable Lesson, concerning the order of our knowledge of heauenly things: Thomas saith first, Wee know not the place where thou goest; and vpon this hee gathereth, Wee cannot knowe the waye: Then the Lesson is, Wee must first haue a knowledge of the place where we should goe to, before wee can haue a knowledge of the way that leadeth vnto the place: Wee must first haue a knowledge of Heauen, and that there is life, glorie, and happinesse laide vp for the Sainctes there: Wee must know what manner of glory wee haue to looke for; and then it is time for vs to inquire what way wee may come to Heanen: what way we may attaine to that glory and happinesse: For there is no man that will take on a journey, till he know where he would be, and what should be the end of his labour: He that runneth, hee will set vp a marke before him, that he would be at: Paul saith of himselfe, *1. Cor. 9. 26.* I so runne, not as vncertainly: so fight I, not as one that beateth the aire: that is, I runne not, nor I fight not, for nought: but I runne, to get the crowne: I fight, that I may get the victory: Hee ranne with all his might towardes the marke, for the prize of the high calling of God in Iesus Christ, *Philp. 3. 14.* So, we must first haue the prize and the marke of the high calling set before our eyes; and thereafter we must enter into the way that leadeth to that marke. There are none of the Sainctes, but they haue euer Heanen set before their eyes: they desire, they sigh and sobbe to bee there, because they know, that there, in the presence of the Lord, there is fulnesse of ioye; and that at his right hand, there are pleasures for euermore, *Psal. 16. 11.* And therefore Paul saith of them, that they haue their conuersation in Heanen, from whence they looke for their Saniour, euen the Lord Iesus Christ, who shall change their vile bodies, that they may be fashioned like vnto his glorious body, &c. *Philp. 3. 20.* And in the viii. Chapter to the *Rom. xvi. 23.* hee saith, that they who haue gotten the first

fruits.

fruits of the Spirit, they sigh in themselves, waiting for the adoption, euen the redemption of their bodies: And (*Tit. 2.13*) he saith, *We looke for that blessed hope, and appearing of that glory of that mighty God, our Sauour Iesus Christ*: And therefore, seeing their eyes are alwayes set vpon Heauen, and vpon that glory that is there, the Scripture especially insisteth in the way, wherby we may come there: & our Preaching, for the most part, is all of that way: to wit, of Iesus Christ, and of that grace that we haue of him: And so the Lord Iesus, heere in his answere that he maketh to Thomas, speaketh nothing of the place, neither of the Father, to whom he was to goe: but presupponing that they had some knowledge thereof, he passeth by them for the present, albeir heereafter hee will speake of them. And in his answere to Thomas, hee insisteth vpon the way, and he saith, *I am that Way*: And then he telleth more plainly, how he is the Way, when hee saith in the words following, that hee is *that Trueth, and that Life*: So that if wee would come to the Father, we must come by him: for, *No man*, saith he, *commeth vnto the Father, but by me*. And therefore, wee shall see first how Christ is called the Trueth, and the Life, that wee may see the better howe hee is the Way. He is called the Trueth in sundry respects: as first, he is called Trueth, because he is true: as Iohn speaketh of him in his first Epistle. *Chap. 5. vers. 20*. We know that that Son of God is come, and hath giuen vnto vs a minde to know him, which is true: and wee are in him that is true: that is, in that his Sonne Iesus Christ. Next, hee is called the Trueth, because hee is full of trueth: yea, of his owne essence and nature, he is Trueth it selfe. Iohn said before of him, *Wee saw him full of grace and trueth*, *Iohn, 1.14*. And Paul saith, that the fulnesse of the Godhead dwelleth in him bodily, *Coloss. 2.9*: Thirdly, hee is called Trueth, because from him, as the Author and Fountaine, all trueth doeth flowe and proceede: And therefore Iohn saide, *Chap. 1. vers. 17*. The law is giuen by Moses, but grace and trueth, by Iesus Christ. Fourthly, hee is called the Trueth, because hee is the matter and subject of all trueth, and all trueth is grounded vpon him: And in this respect Iohn saith, Every spirite which confesseth, that Iesus Christ is come in the flesh, is of God: and euery spirite that confesseth not, that Iesus Christ is come in the flesh, is not of God, but is the spirite of the Antichrist, *Iohn, 4.3*. And Paul saith, Another foundation can no man lay, than that which is laid, which is Iesus Christ. *1. Cor. 3.11*. Fifthly, hee is called the Trueth, because all trueth is in him: that

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is, ratified, confirmed, and established in him: for as the Apostle Paul saith, in his seconde Epistle to the Corinthians, *Chap. 1. vers. 20.* All the promises of God are Yea and Amen in him: that is, all haue their foundation, and ground, and all haue their accomplishment in him: For and if thou bee not in Christ, thou canst haue no right to any of the promises of Grace: Thou shalt neuer find the power and vertue of them to bee communicated to thy soule: No, the blood of Iesus must bee first shed, and next thy conscience must bee sprinkled therewith, before that euer thou find the force and power of any of these promises conuoyed to thy soule: So all are grounded vpon his blood. Then ye see, it is not without good cause, that Christ claimeth this Style as proper to himselfe, That he is the Trueth: because he is true, because he is full of trueth, because from him is all trueth. because of him, as the proper subiect, is all trueth: and last, because in him all the promises of God haue their trueth and accomplishment.

Now let vs see how hee is called Life: and this Style the Lord taketh to himselfe for sundry respects: And first, because he liueth, and liueth eternally: yea, he is Life it selfe. Secondly, because hee liueth by himselfe: he liueth not by another, as creatures doe: for he saith of himselfe, As the Father hath life in himselfe, so hath hee likewise giuen to the Sonne, to haue life in himselfe, *Iohn, 5. 26.* Thirdly, because through him, and by him, all thinges that haue life, liue: Yea, this same naturall life, that wee line heere on the earth, wee liue it by him: For Iohn, speaking of him, saith, (*Iohn, Chap. 1. vers. 4.*) In it (that is, the Worde IESVS CHRIST,) was Life: and that Life was the light of men: That is, hee gaue life to men, euen in the very first creation: and not onely liue wee this naturall life by him; but also, by him wee liue a supernaturall life: I am crucified with Christ, (sayeth the Apostle Paule to the Galatians, *Chap. 2. vers. 20.*) but I liue: yet not I anie more: but Christ liueth in mee: and that that I nowe liue in the flesh, I liue by Fayth in the Sonne of God, who hath loued mee, and giuen himselfe for mee. There yee see clearly, that the Apostle Paule affirmeth, that the Spirituall Life, is onely the benefite of CHRIST. And Iohn testifieth the same, in the first Chapter of his Euangel, and the fifth verse, where hee sayeth, That Light shineth in darknesse: That is, after that through our Fall, and defection from GOD, a wonderfull and horrible great Darknesse had entered in, and

ouer-gone the soule of man, so that there was nothing to be looked for of man, but vtter darknesse, and eternall death; then he illuminated the soule of man with spirituall light, that hee might be restored againe to eternall life: Therefore, seeing Christ liueth, seeing hee liueth by himselfe, seeing all thinges liue by him, good reason hath hee to call himselfe that life. Now hitherto wee haue let you see in what respectes Christ is called the Trueth and the Life; whereby wee may easily perceiue howe Christ is called the Way: Christ is called the way to the Father in two respectes: First, he is the Way, as hee is the Trueth: Next, hee is the Way, as hee is the Life: for we must first goe to the Father by Christ, as he is the Trueth: and thereafter we must goe to the Father by him, as he is the Life: for this way to the Father hath two parts: The first part is Trueth: the second Life: and therefore if we would come to the Father, we must begin at the Trueth: wee must enter into the way to him by Trueth. Now, howe enter wee into this way to the Father, by the Trueth? Howe is the Trueth, the beginning of the way? I will tell you: Whilest we addresse our selues to God, to the Father, wee must first of all perswade our selues and haue full assurance, that Christ is the Trueth: that all his wordes are true: that all the promises of God are true, and are accomplished in him. After we haue entered into this way to the Father, by Christ, as he is the Trueth, wee must next enter into the way to the Father, by Christ, as he is Life: But how enter we into this way, by him, as he is Life? How bringeth Christ vs to the Father, as he is Life? I answer, Whilest we are going to the Father, wee must stedfastly believe, and bee fully assured, that Christ is Life, and that all life is from him, as from the Fountaine; and that whatsoever life wee haue, we haue it through him. Then ye see, Christ is the way to the Father: first, because he is the Trueth: next, because he is the Life. If thou wouldest come to Life, begin at the Trueth; for the first leadeth vs to the second: For this word of Trueth, euen the Gospel of the Lord Iesus, when it is preached, if we heare it reuerently, and stedfastly believe it, and let it settle deeply in our soules, it will bee powerfull at the last, to bring forth life in vs: Were thy soule neuer so dead in sinnes and trespasses, yet receiuing this Word of Trueth, thou shalt rise from death, and liue. The Lord (in the sixth Chapter of Iohn, and the 63. verse) letteth vs see this great force of this Word, when he saith, The words that I speake to you, are Spirit and Life: that is, they are a most powerfull

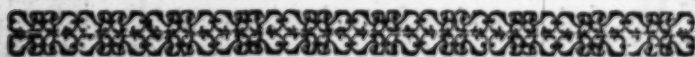
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meane, to minister and furnish vnto vs, that Spirit, and that Life of God. And in that same Chapter also, vwhen the Lord asketh at the Apostles, If they would leaue him? as many of them did, who had followed him before, Peter answereth, in the name of the rest, To whom shall we goe? thou hast the words of eternall life: where ye see, Peter out of his own experience, affirmeth, that the vvords vvwhich hee heard of Christ, vvvere effectually to vvork euerhall life: vvwhich made him, and the rest of the Apostles, vvith pleasure to remaine vvith Christ. Thou that by the hearing of the vvord, findest the life of God to bee conuoyed to thy soule, vvilt easily bee perswaded, that hee vvho is the Author of that vvord, is life himselfe: for how vvwere it possible, that there could be such a power in that vvorde, to giue life, except hee, vvwhose vvorde it is, vvwere the Fountaine and Well-spring of all life? Then ye see, by vvwhat order wee come to the Father: Wee must first begin at the Truth, then, by the vvord of Truth, vve must be led to Life: and then, we must goe on, piece and piece, in that Life: vvee must continue and perseuer in it: and so doing, it is not possible, but at last vvee shall come into that eternall Life, vvwhich is hid vp in God, and shall bee renewed in that great day. Then, in a vvord, vvouldst thou haue the summe of all that vve haue spoken in this matter? This is it, Euen that vvee belieue in the Lord Iesus Christ: The vvay to the Father, is Christ: vvhen vvee belieue in him, vvee are vvalking in this vvay: vvhen our fayth increaseth piece and piece, vvee goe on forward, vve continue, and perseuer in that vvay.

Nôw in the ende of the verse, he preuenieth, and answereth the thing, that some might haue objected against this doctrine, That he was the way: for it might haue bene said to Christ, Albeit thou bee the way to the Father, yet thou art not the only way; there are many other wayes besides thee. To this the Lord answereth, I am the onelie way to come to the Father: for (saith hee) None cometh to the Father, but by mee: That is, I am so the way to the Father, that there is none other way to come to the Father beside me: And whosoever seeketh to come to the Father by another way beside me: or whosoever seeketh to come to the Father any other way, but by me, he shall be disappointed, he shall neuer find the Father: thou that seeks to come to Heaue another way, nor by Christ, I giue thee that doome, thou shalt neuer see Heaue. Men come to themselves another way to come to Heaue, nor by Christ: the Papists deceiue themselves, and the whole worlde, teaching

them to seeke Heauen, by their owne merits, by their own works, and to come to the Father by the mediation & intercession of Angels, of the Saints departed, &c. But all this is folly, for there is one only way to Heauen, and that a very strait and narrow way, by Iesus Christ: Indeed the way to Hell is a very broad way: that is, there are many wayes that leade to damnation: for there is not a sinne that thou committest against God, but it leadeth thee to Hell: Whoredome leadeth a man to Hell, Murder leadeth a man to Hell, Drunkenness leadeth a man to Hell; all the foule affections of thine heart, leade thee to Hell: But there is one only way to come to Heauen, Faith in Iesus Christ. Therefore, thou who wouldest come to Heauen, and dwell with the Father for euer, leaue all other wayes, for they are but pathes, that leade to damnation: and take thee to that only one way: belieue in the Lord Iesus Christ, and through him thou shalt bee assured to get life and glory. To this Lord Iesus, with the Father, and the holy Spirit, be all prayse, and honour, for euer. Amen.



THE THIRD LECTURE,

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

JOHN, CHAP. xiiii. VERS. 7. 8. 9. 10.

7 If ye had knowne mee, ye should haue knowne my Father also: and from henceforth ye know him, and haue seene him.

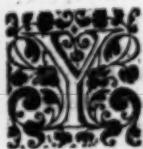
8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowne mee, Philip? Hee that hath seene mee, hath seene the Father: how then sayest thou, Shew vs thy Father?

10 Belieuest thou not, that I am in the Father, and the Father is in mee? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, hee doeth the workes.

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YE heard (Welbeloued in the Lord Iesus) among
 the rest of the comforts that the Lord furnished to
 his Disciples, that they should not bee troubled,
 when hee should depart, this was one, and the last,
 Yee knowe the place whither I am to goe first,
 and where yee are to goe next in your time : and
 also yee knowe the waye : Therefore, woulde hee saye, comfort
 your selues with this knowledge, while I come againe, and take
 you to that place. Vpon this last argument, the conference fal-
 leth out betwixt Christ and his Disciples : and first Thomas, one
 of his Disciples, speaketh, and vttereth, as it were, a contradi-
 ction to the worde of the Lord : Wee know not the place where
 thou art to goe, sayeth hee, and howe then can wee knowe the
 waye ? Vpon this speech of Thomas, the Lord taketh occasion
 to instruct Thomas, and the rest, in these pointes whereof they
 were ignorant, concerning the place where hee was to goe, and
 concerning the waye : and first hee pointeth out the waye vnto
 them : hee pointeth the waye to bee Himselfe : *I am the Waye, the*
Veritie, and the Life : In a worde, the waye to Heauen, and the
 waye to the Father, is the Lord Iesus, and that because hee is the
 Trueth and Veritie, and because hee is the Life : Therefore, all
 who woulde haue access to Heauen, must enter in by the Lord Ie-
 sus first, as he is Veritie : and then as hee is Life, they must belieue
 that the Lord Iesus, the Sonne of God, is Trueth and Life it selfe,
 and that all our life spirituall floweth from him, as from a Foun-
 taine : and we belieue not these two, let vs neuer looke to see Hea-
 uen. Then hee sayeth, Except they enter in by this way, they shall
 neuer come to the Father : and thou goe in by another by-path,
 besides the Lorde Iesus, thou shalt neuer see Heauen with thine
 eyes : This is thy doome. No man, from the King to the Beggar,
 shall come to the Father, but by him. Now, when he hath pointed
 out the way, then hee beginneth, and instructeth Thomas, and the
 rest, concerning the place where hee was to goe : and these instru-
 ctions are given by way of reproofe. Hee findeth fault with Tho-
 mas, and the rest, that being so long with him, they knew not the
 Father : they might haue knowne the Father, in him : for they who
 see the Sonne, may perceiue in him the Father : *If, saith hee, ye had*
knowne me, ye should haue knowne my Father also. As he would say, Ye ne-
 uer knew me, because ye know not the Father. There is a necessitye

that is laide on euery soule that commeth into this world, if euer they would haue joy in this worlde, and if euer they would dwell in Heauen, that the creature knowe the glorious Creator. Thou must know God, if euer thou wouldest dwell with him. Thou must know God, not only the Creator, but also the Redeemer of the lost world: This necessity and burden is laide vpon our backe: wee are straited to knowe God the Father, for heerein standeth our felicitie.

Now, Brethren, it is an hard thing to get a sight of that Majesty: The Lord dwelleth in a light that hath none access. *1. Tim. 6. 16.* Neuer man saw him, Paul sayth. He is a God that cannot bee seene; the eye of the creature, cannot be able to look vpon that passing glory. So it is an hard thing to see God, & to know him: therefore, let neither man nor woman, who preasseth to get a sight of God, strue to pierce immediately thorow that light. Then, how shall wee see him? The Lord perceiuing our infirmity, hath prepared a way: wee founde it not out, but the Lord hath found it out. What is the way to see the Lorde, in his infinite iustice, power, wisdom, glory, and chiefly, in his mercy? (And thou see him not in his mercy, all is but in vaine; and thou seest nothing, howbeit thou shouldest see all the worlde.) The Lord hath found out the meane: The Lord Iesus, his owne Sonne, his owne Image, representeth vnto vs all the glorie of his Father: and hee is the Image of the inuisible God, the splendor of his glorie, and the imprinted marke of his person. *Col. 1. 15.* and *Heb. 1. 3.* The Lord hath ordained, that in the Son, even in the nature of man, & humbled in the flesh, wee should see that glory. And this is the ende, wherefore the Lord Iesus came into the world: euen that we might see the glory of the Father in him. This is so true, that hee who seeth the Sonne, seeth also the Father: that when in the Gospel thou hearest and seest Iesus Christ, humbled and glorified, except in him thou see the Father, his nature, his iustice, his power, his wisdom, and his mercie, thou canst not bee saide to haue a sufficient knowledg of the Sonne himselfe: for hee himselfe sayeth heere, If ye had knowne me, yee should haue knowne my Father also. Then he saith by way of correction, No, saith he, *Thomas, thou knowest the Father*, and so I speake of the rest, and thou hast seene him: say what thou wilt say, there is the meaning. Vpon this speach two things arise: The first, the Apostles & disciples of Iesus Christ, they knew the Father. The second, they wist not that they knew him.

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How can these two stand? They knew him, and saw him: for Iohn saith, We saw him with our eyes: but they vvisit it not. What is the ground of this ignorance, that seeing the Sonne, they knewe the Father, and yet they wist it not? It riseth on this, They were ignorant, that the Father and the Sonne, were one in substance, essence, glory and Majesty: And howbeit they sawe the Father, and and the glory of God in the Sonne, yet being ignorant of this ground, they wist not, that they knewe the Father.

Nowe, Brethren, as concerning this, seeing there is no solide comfort nor rest in the heart, but in the sight of God, keepe this sight night and day, and sleepe on it, for it vvill bee a blacke vvakening, and vve rest not on him: Wee may vvell rest on these pleasures, on these Kingdomes, &c. but yet miserable shall be thy vvakening: vvhen the soule shall bee taken from the body, it shall tell thee, that there is no rest, but in him: and thou shalt curse the time that euer thou restedst on any thing in the world. There is no joy, but in the sight of God. Next, except a man or woman knowe God to bee God, vvhen they see his power and verity to appeare in the world, & about all things, his mercy to sinners: except they take vp God in these things, and chiefly in his mercy: except they knowe him to be God, they vvill neuer haue solide comfort. (A man vvho hath bene out of his Fathers sight long, vvhen hee seeth him, and knoweth him not, he vvill haue no comfort.) But then vvhen vvee see him, and knowe him to bee our mercifull Father, there is our joye. When the sinner seeth God in Iesus Christ, and knoweth him to bee his Father, there is the chiefe joye. But how shall we come to the knowledge of this? We must know first of all, that the Sonne is the splendor of his Father: (thou vvilt get no access to the Father, but by the Sonne:) and therefore, seeing the glory of the Father shineth in the Sonne, vvhen thou comdest to heare the Lord Iesus preached, say thus, In the Lorde Iesus, vvwhose Euangel I am to heare, I shal see the glory of the Father: And vvhen euer ye heare the Euangel, strue to get that sight of the Father, through the Sonne: and then thine heart shall get exceeding joy into it. This must euery one of vs doe, if vve vvould goe to Heauen.

When Thomas hath spoken, and the Lord hath answered him, another of the Disciples spake: for they vv ere ignorant, till the Lordes resurrection. Philip speaketh next, *Lord, saith he, once shew vs the Father:* As he vvould say, Once let vs see him, and vve shall be

contented. Marke, in this question there is one thing commendable, and another thing discommendable: not that there is any good in vs: there is aye a piece of imperfection in the best of vs all. Then, that which in Philip is to be commended, is this: that hee hath a desire to see God: one of the greatest graces that euer was: for Christ sayeth, (*Math. 5. 6.*) Blessed are they that hunger and thirst for righteousnesse. Woe to that soule, that neither hath scene the Father, neither yet hath any desire to see him. Another thing is commendable: Hee thought, if once he could get a sight of God, hee woulde bee contented. Indee, the onely contentment that man or woman hath in this world, is into the sight of God: All the thinges in the worlde, will not giue a contentation to the soule: but the more thou hast of an earthly thing, as Riches, Honour, and pleasure, the more euer shalt thou craue: But and once thou seest the face of God, in the which there is fatietie of all joye, there shalt thou finde full rest to thy soule, and thou shalt haue such a joye and contentation, that thou shalt craue no more: for all fulnesse is in his face, and hee filleth the creature with the beames of his glory. And this Philip speaketh: Wee shall then bee contented, getting a sight of that glorious Majestie.

There are other thinges discommendable: Hee vttereth a great ignorance, euen of this grounde, That the Sonne is the Image of the Father: The Sonne and the Father are but one in nature, essence, and Majestie. He misknew this ground, without the which there is no comfort. There is another thing discommendable in him: Christ was instructing them in this grounde, and hee vttereth a dulnesse in the meane time, as if Christ had not spoken one worde: These are two faultes: Ignorance is a fault, and the ignorance of God chiefly: And their dulnesse and stupidity of heart is another fault, whereby men and women are so senselesse and blockish, that they are neyther moued with the thing that they heare, nor able to conceiue the same: as for the first, and thou shouldest knowe all the worlde, and misknowe God, thou hast no knowledge. Paul, (*Philipp. 3.*) professeth, he would misknow all the thinges in the worlde, for the knowledge of that eminence of Christ: Hee was a great Scholler, and a wise man: yet in respect of that knowledge of Christ, hee counted all but dammage: yea, hee counted all but dirt: but hee calleth it, Eminence, because it surmounteth all the knowledge in the worlde: it reacheth

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reacheth farther than Heauen : yea, aboue the thirde Heauen. So ignorance is an euill thing : and ignorance of God, is the worst thing in the worlde : It is not so great a miserie, to bee in a darke pitte, as to bee wrapped in such darknesse, that they cannot see the Lorde Iesus. If an ignorant creature, who knoweth nothing of the Creator, haue a desire, and an hunger, and thirst, to bee freed out of that pit of ignorance, there is grace : and it must followe of necessitie, that that creature, who faine woulde knowe the Lorde Iesus, must get knowledge : the Lorde shall drawe him out of that darknesse, which is the beginning of Hell. Christ sayeth, They who hunger and thirst for righteousnesse, shall bee filled. Blessed are they who hunger for God, for of necessitie that creature must bee filled : And on the other parte, a man, or a woman, who knoweth not God, and then in the meane time hath no desire to knowe God : (as, alace, ouer manie there bee, who desire not to knowe God, as if there were no Heauen nor Hell after this life :) It is a sure token, they will bee casten into vtter darknesse, a worlde of all miserie.

If there be anie of you who is ignorant, and hath no desire to be freedde thereof, I say to you, and yee continue so, and die so, your soule shall goe to that darknesse of Hell. If anie bodie bee in darknesse, and taketh a delectation therein, and if hee were a King, Emperour, or Monarch : howbeeit hee had all the knowledge in the worlde, hee is but a miserable carue : For what is all the wisdom of this worlde, without the knowledge of I E S V S C H R I S T ? But meere follie : And the L O R D shall make that wisdom, which the Great men of this Lande count much of, to be a snare to trappe them into : All the thinges that they haue, and the fauour of men, shall not saue them from iudgement, because of the ignorance of I E S V S C H R I S T.

So yee see in Philip what was commendable, and what was discommendable : If wee bee in ignorance, let vs desire to bee freedde from it : And if wee bee dull and senselesse, let vs bee carefull to vnderstande the worde of the L O R D : Let vs laye it vp in our heart, and meditate on it day and night, with prayer to G O D, to giue vs vnderstanding heartes : for to him that knocketh, it shall bee opened.

Nowe the L O R D E answereth to Philip : Indeepe, considering howe hee had instructed them from the beginning,

He might haue reprobued him, and said, I haue instructed you, and as I perceiue, yee haue profited nothing. But the Lord yet tyreth not, nor casteth them not off: but teacheth them vvith patience, and vvith lenity, because he knew vvhat vvvas in man. There is not a Teacher, vvho is vnperfect in himselfe, vvho vvill teach vvith such lenity, as the Lord did, vvho had no ignorance in him, but the fulnesse of all knowledge. He leaueh his example to bee followed, that all Teachers may teach vvith lenity after him. So Paul biddeth Timothie, being a young man, teach vvith lenity, *2. Timoth. 4. 2.* It vvvas not for nothing, hee bore vvith them, but that they should beare vvith others afterward, when they should teach others: for they vvho feele the hardnesse and dulnesse of nature best, they haue greatest compassion vpon others. The doctrine he vseth, is by vvay of rebuke: and it is but a gentle rebuke: for hee sayth, *How sayest thou, Shew vs the Father?* As if hee vvould say, How is this, Philip, that thou sayst, Shew me the Father? He is not content vvith this, but hee rebuketh and teacheth Philip, in the grounds of the knowledge of God: and he sayth, *He who knoweth me, and seeth mee, hee seeth the Father:* but so it is thou seest mee; it is a shame to thee, to misken me: therefore how askest thou at mee, Shew me the Father? Yet he sayth, *Belieuest thou not, Philip, that the Father is in mee, and in him?* One in essence, glory, and Majesty, howbeit diuerse in persons: Philip, belieuest thou not, that I am the splendor of his glory? For hee is the expresse forme, of him vvho cannot bee seene. Therefore, vvouldest thou see the Father, to thy comfort, that thou mayest be transchanged to the like glorie? (Wee may see men, yea, Kings, in glory, and vve vvill get none of it: but vvhen we see that Maiesty, the beames that strike on vs, shall transchange vs.) So, Ifaye, vvouldest thou see thy felicity, vvouldest thou see God? and as thou vvouldest desire to liue, thou must desire to see him: then preasse to get a sight of the Son: looke that thou passe not by him. Wilt thou doe as the Iew does? The Iewes got not a sight of him, because they passed by the Messias. So let all thy trauell be, to get the Lord Iesus: But ye vvill say, The Disciples might easily see him, because hee vvvas vvith them bodily and sensibly: but howe can I see him? I answer, There are two kinds of sights; the one is the Spirituall sight, of the eye of the soule, vvwhich vve call Fayth, vvhen thou hearest the glorious Euangel of Iesus, and belieuest into it: The other sight is vvith thy bodily eyes: and thou vvho seest him heere vvith the eye of the

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the soule, by sayth, thou shalt see him hereafter, vvith thy bodily eyes. Then vvee must not be so grosse, as to thinke, except vvee see the Lord Iesus vvith the eyes of the body, that vvee get no sight of him: for the sight vve haue vvith the eye of sayth, is a precious sight: and this sight maketh his members here to loue him exceedingly. *Iohn*, 20. 29. hee sayth, Thomas, because thou hast seene mee, thou belieuest: but blessed shall they bee, vvho hath not seene mee, and yet belieueth. Belieue but a short vvhile, and thou shalt see the fairest sight that euer creature saw: and in the meane time, thou shalt get joye in belieuing, vvhile thy sayth bee turned in sight, *1. Pet.* 1. 8. he sayth, Though vvee see him not, yet belieuing in him, vve reioyce vvith a joy that is vnspokeable and glorious. O then vvhat shall that joy be, when thou shalt see his face? But howe is it, that in Christ vvee see the Father? There is the ground: The Father and the Sonne are one in glory, in power, in wisdom, justice, mercy, &c. Marke vvell this ground: When yee come to heare of Christ, bring it vvith you, and settle it into your heart: The Father and the Sonne are one, and the Sonne is the Image of his Father: And this ground being settled into your soule, then the sinner shall rest in hope, and shall haue joy, and shall reach in to the Father: and then the creature findeth the selfe sure and fast: and it vvhere in the fire, and thou vvhere in the denne vvith the Lyons, and in the midst of death and extremity, thy soule shall get rest: for vvhat shall separate thee from the loue of God? Yea, as Paul saith, *Rom.* 8. Thou shalt find thy selfe more than victorious. And vvithout this security in Christ Iesus, I vvill not giue a pennie for all the security of men, and for all the remission of the Prince: the Lord shal bruisse thee down, for al thy remission. Well, vvell, the Lord be mercifull to vs, and to our Prince, &c.

When hee hath laide downe this last ground, hee vseth sensible arguments, to conuince them, That they behoued to say, That the Father vvas in him, and hee in the Father: that is, that the Godhead dwelt bodily in him. The first argument is from the vvordes he spake: The second, from the vvorkes hee vvrought: So, vvould he say, vvould yee haue sure argumentes, that the Father and I am one? take heed to my vvordes, take heed to my vvorkes: and in them yee shall see, that I, vvho speaketh, am the Sonne of God. The vvordes that the Lord spake in the vvorld, and the vvorkes hee vvrought, bare vvittnesse to them that sawe him, and heard him, that hee vvas God: Hee spake vvith such a grace, and vvith such

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authoritie, and such a Majestie, that they who hearde, wondered at his doctrine: In a worde, hee was such a Man, as neuer was. Looke what the seruantes of the Pharisees said, when they had no power to touch him: Neuer man spake as this man, *Iohn., 7. vers. 46.* The Pharisees themselues vnderstanding the worke that hee wrought, in giuing sight to the man that was borne blinde, were forced to saye, It cannot bee, but this man is of God, *Chap. 9. vers. 16.*

But, Brethren, come to his Disciples: The enemies were astonished, but his Disciples were not so: but they felt the sweetnesse that was in him: as Peter confesseth, Where shall wee goe to? thou hast the wordes of eternall life, *Chap. 6. vers. 68.* Hee saide, The wordes of Iesus had power to life. So the two Disciples, when they were going to Emmaus, after hee had left speaking to them, and was gone away, they saide, Did not our heartes burne within vs, while hee talked with vs by the waye, and when hee opened to vs the Scriptures? *Luke, 24. 32.* The worde of the Lord hath power to burne vp the drosse of the heart. Wee also, by the preaching of the Gospel, finde by experience, that life is conuoyed to our soule. What meaneth this? It meaneth, that the Lord, who spake, was life, and thar the Godhead dwelt in him. Set mee vp a Philosopher, vvill his vvordes giue life? No, the vvordes of man can giue thee no life: but the vvordes of the Author of Life, giueth life. It is true, vvee haue not the Lord himselfe, out wardlie speaking vnto vs: but all that is spoken of him now, it is spoken by infirme men, and sinners, vveake fillie bodies: (and this is the cause vvhy the vvorld contemneth the Gospel:) It pleaseth the Lord so to confound the vvifdome of the vvorld. But it is also true, If they vvho preach the Gospel, seeke the glorie of the Lorde Iesus, and the saluation of man, they shall haue this vantage; The Lord will accompanie the worde spoken by them so powerfullie, by his Spirit, that it shall furnish life to the hearers. Yee see this in experience, and all the Sancties, vvho haue anie sight of Iesus Christ, vvitnesse it: And it vvore but a fillie base man, vvho is speaking the vvorde, that same vvorde vvill haue power to life: And this is the meane the Lorde vseth, vvhile his comming againe. And albeit the vvorde of the Crosse of Iesus, to speake of an hanged man, dying a death vvhich vvvas cursed by God himselfe, of Iesus nayled on the Crosse, be the basest thing, and the most foolish thing in the vvorld;

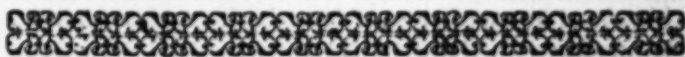
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vvorlde; yet Paul sayeth, The vvorde of the same Crosse of I E-
S V S, is the power of G O D to Life, to them vvho belieue:
It is the power of G O D, and the vvifedome of G O D: The
greatest vvifedome and power that anie saythfull soule can feele,
is the Crosse, vvwhich is foolishnesse to the vvorlde: and they
thinke all the vvifedome of men, to bee but foolishnesse, in-
respect of the meanest portion of that vvifedome. What meaneth
this vvifedome, preached by vveake men, of the Crosse, of a
crucified man, vvwhich conuoyeth life into the soule? It meaneth
this, that the crucified man, is the G O D of glorie. Therefore
holde fast this ground, and then thou shalt finde power com-
ming from him, to quicken thy dead soule: and through his
death, thou shalt get life: If hee had not died, thou hadst ne-
uer seene Life. So, all our life, and all our joye, is in his death:
And therefore let this bee all our glorie, and our joye, to rest
vpon the Crosse of C H R I S T: To vvhome, vvith the Father,
and vvith the Holie Spirite, bee all prayse, honour, and glorie,
for euermore. Amen.



THE FOVRTH LECTVRE, OF CHRISTES DOCTRINE BEFORE HIS PASSION.

I O H N, CHAP. xiiii. VERS. II. I 2. I 3. I 4. I 5.

11 *Belieue mee, that I am in the Father, and the Father in mee: as the least, belieue mee for the verie workes sake.*

12 *Verilie, verilie, I say vnto you, Hee that belieueth in mee, the Workes that I doe, bee shall doe also, and greater than these, shall hee doe: for I goe vnto my Father.*

13 *And Whatsoeuer yee aske in my Name, that Will I doe, that the Fa-ther may bee glorified in the Sonne.*

14 *If yee shall aske anie thing in my Name, I Will doe it.*

15 *If yee loue mee, keepe my Commandements.*

W E B



VE we haue heard in this Chapter, (Beloued Brethren) how Christ comforted his Disciples, against the time hee should haue vvithdrawne his bodilie presence out of this vvorld; hee began, and saide to them, Be not troubled, let not your hearts be troubled: As he vvould say, When I goe away, ye vvill find matter of trouble: be not troubled with all the things ye shall find: And thereafter he furnishes them arguments of comfort. The first is, Fayth in him: Belieue in me, howbeit yee will not haue my bodily presence in earth, yet send your fayth to Heauen, and fasten your selues vpon mee. The seconde argument, I goe away not for your hurt, but for your weale, to prepare a place for you in my Fathers house: therefore be not troubled. The third argument, When I haue passed away, I will not abide for euer away; but I shal come againe, and take you to my selfe, and place you in Heauen, with my selfe. The fourth argument is, Comfort your selues with the knowledge, that ye know the place where I goe to, and the way. Pilgrimes that wander in a strange Countrey, are comforted in the meane time of their Pilgrimage, that they vnderstande the way, and the place where they shall repose themselves: Euen so the Lord would say, Comfort your selues with this, that yee know the place and the way, while I come, and take you with me.

After the Lord hath comforted his Disciples, Thomas first, and Philip next, beginneth to doubt, and vtter their ignorance, chiefly concerning the place, and the way. Thomas beginneth: and hee first vttereth his ignorance, first of the way. The Lord answereth him, and instructeth him, and sayth, I am the Way, the Verity, and the Life: no man cometh to the Father, but by me. Secondly, concerning the place, to wit, the Fathers dwelling place. If ye had known me, sayth he, ye would haue known the Father: & in misknowing the Father, ye vtter an ignorance of me. Philip vttereth his ignorance, and he sayth, Let vs see the Father, and that shall suffice vs. The Lord answereth Philip, as hee answered Thomas, with a reproofe: Philip, sayth he, hee that hath scene me, hath scene the Father: how then sayest thou, Shew vs the Father? Then hee proueth this, that hee who hath scene the Sonne, it behoued him to see the Father: I am in the Father, and the Father in me: wee are but one in Maiesty, substance, and glory: he therefore who hath scene me, hath scene also the Father. So the Lord hath brought his Disciples

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to the first ground of the knowledge of the Father: the ground is, The Sonne is one with the Father, and he is the Image of the Father. When hee hath reasoned this way with them, and comforted them, in this Text we haue read, hee entereth into an exhortation: hee leaueth nothing off, that may serue for their weale. And in this Text, hee exhorteth them to two things: The first is, to sayth in him, to belieue him, that God dwelleth in his manly nature: the Majestie and the glorie of God dwelleth in him bodily. The seconde is, in the last verse wee haue read: and it is, that they should keepe his Commandementes, if they loued him.

To come to the first, *Belieue mee*, sayeth the Lord, *that I am in the Father, and hee in mee*: As if hee would saye, Belieue this I haue bene speaking, That I and the Father are one in nature, in substance, glorie, and Majestie: Let not this base and infirme nature of man, that I am clad with in the world, stay your sayth: Looke in thorowe the vaile of my flesh, and see the Majestie of the great God. The Lesson wee haue, is this: The Lorde is verie earnest with his Disciples, in this pointing out of himselfe, that vnder that vaile of the nature of man, his Disciples should see the glorious Majestie of the great God of Heauen. This earnestnesse letterth vs see, it is one of the hardest thinges in the worlde; for man and woman, to take vp, and see that Majestie and Godhead that dwelleth in IESVS CHRIST: And it is harde for flesh and blood, yea, it passeth the reach of all men, to belieue it, except there bee another waye, than by the eyes of nature: by the eye of nature, the soule will neuer perceiue, nor take vp, the glorious G O D, to dwell in so base a lodging. The L O R D sayeth to Peter, (in the sixteenth Chapter of the Euangel of saint Matthew, and the seuenteenth verse) when hee confessed him to bee the Sonne of the living G O D: Blessed art thou, Simon, the sonne of Iona, flesh and blood hath nott reuealed that to thee; but my Father which is in Heauen.

So I saye, to see the Majestie of G O D dwelling in earth, it behooneth man and woman to bee rayfed aboue nature, to the Heauens, to haue a Spirituall eye, and the Spirit of the great G O D, to see that glorious Majestie.

Now another thing foloweth here on this earnestnesse to wit, A necessitie to knowe the Father, that wee maye gett to salvation. Had not the L O R D knowne that it was a needefull thing for his Disciples, and for the vvhole vvorlde, that they might get

get life, to know that the nature of God dwelt in him, hee would not haue bene so earnest in this point. It is a thing that the world must knowe, or then there is no saluation. The third thing followeth: seeing it is so harde a thing to a naturall man, to see the glory of God, in Iesus Christ; and seeing it is so necessary a thing to saluation, that except wee see him to bee God, as well as man, there shall bee no life. If euer wee would enjoy life euerlasting, and Heauen, wee must bee lifted vp aboue nature, and in a manner, wee must be supernaturall and heauenly. And this change be not made in this life, let neuer man looke to see Heauen: that is the necessitie that is laide vpon thee, looke to it as thou wilt. When he hath proponed his exhortation, hee bringeth reasons to cause them be- lieue this. The first argument hee useth, is in the ende of the verse: *At the least, believe me for the very works sake.* And there were not another argument to cause you to believe this, that God dwelleth in me, looke to my workes, and see if they passe not the power of any creature. What Angel, or what man, can worke such thinges? If my workes, bee not aboue all workes, believe not in mee: but if it be otherwise, believe in mee. And there were none other argum- nt in the worlde, to moue men to believe, that the Lorde Iesus is the God of glory, and that in his Manhood the Godhead dwellerh, the very effects, the words, the workes, the deed: testifie, and hee is able to conuict all the consciences of men and Angels, and I make them say, The Lord Iesus is the God of glory. Yea, Brethren, and there were no more to perswade vs, that Iesus is the God of glorie, but the word wee haue of Iesus, this power of the word of the Crosse, and this grace and Majesty, that shines in the Scriptures, it testifieth plainly, that the Lord, the Author of thar worde, is the God of Heauen: for it hath such a power in the soules of men and women, that either it conuicteth them, or else it conuerteth them: and therefore it is called the power of God. And it were the word of man, that worde coulde neuer haue such power to conuict the worlde, or to bring the soules of men to saluation. So, the effectes that come from the Lord, testifie to the world, that he is God, and is able to conuict the consciences of all the enemies in the worlde: yea, euen of the Deuill himselfe: But, and there bee no more, they will neuer bring thee to saluation. Therefore, if thou wouldest haue thar solide sayth in Iesus Christ, and that taste of his sweet- nesse in thine heart, thou must haue another witnesse: the holy Spirit must concur with the outwarde worde, and the outwarde workes,

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works, drawing, alluring, and perswading thee, by renewing thine heart: and that bringeth with it the greatest joye and sweetnesse in the world: When the Spirit is inwardly in the heart, & draweth it to Christ, as the eye seeth the workes, the soule beginneth to rest, and repose vpon the Lord, with a joy vnspeakeable. Therefore euer preasse to get the presence of that Spirit, or otherwise, the works will but conuict vs, and make vs inexcusable in that great day. Yet he insists, & he bringeth another argument to allure them to belieue: *Verilie, verilie*, sayth the Lord, *believe mee, that I am in the Father*: if ye belieue this, it shall be for your owne weale: it shall not only bee for my glory, but for your weale: Yee thinke my workes great, but belieue in me, and I shall make you worke these workes, and greater than these. So, this argument is taken for their owne weale. Who getteth greatest vantage in the honouring of God? Who getteth greatest vantage in beliening? Is it the Lorde? No, he may want thee, and all thy well-doing, and not an haire the more bee impaired of his glory: All the vantage commeth to the creature; and the glory of the creature standeth in glorifying the Creator: The felicity of man and woman in earth, is in belieuing Christ Iesus. So wilt thou be blessed, belieue. In a word, and thou belieue, the best is thine owne, and all the profited roundeth to thee. What vantage bringeth fayth with it? There is not a man, or a woman, that will once belieue in the Lord Iesus, but as soone his heart will be filled with that Spirit, and with all good things, and with power to worke all manner of good works, surmounting all the powers of nature. So, a poore body belieuing in Christ Iesus, will haue more power to doe good; than all the Kinges in the world, that haue no more but nature. So it is saide of Steuen, that he was full of fayth, and of the Spirit, and of power: And what followeth? he was so powerful in reasoning, that the Pharisees could not resist him: he had a wonderous working with him. And in the Primitiue Kirke, after the Lorde had suffered, and when hee was glorified, they who did belieue in him, got such a power, that was marueilous to the world. Looke the Actes, and the last Chapter of Marke. So, they who belieue in Christ, surpass the worlde. It is true, those extraordinary and miraculous workes cease now; but yet, the power that followeth on the fayth in Christ, abiderth effectually, if not in such miraculous workes, as were to cast out Demils, to speake with Tongues, &c. which were in the Primitiue Kirke: Yet in such workes as the worlde cannot worke. The wordes of a
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sinfull man are powerfull to regeneration, and to renewe a dead soule: And it is no lesse wonder, to raise vp a dead soule, than to raise a dead man out of the graue: yea, it is a greater work: And if ye wil go to works, sayth maketh vs meete to work the works of charity: And I say, it is better to worke a charitable worke, than such miraculous workes: the one is more excellent and precious than the other. Iudas wrought wonders, but hee could not worke the works of charitie. These works of charity, are as many witnessess of our election, and they bring greater joye with them, than all miraculous workes. When the Disciples returned to Christ, rejoycing that they had wrought great miracles through his Name, the Lord saith vnto them, Rejoyce rather in this, that your names are written in the Heauens. *Luke, 10. 17.* If vvee finde the power of sayth, in working charitable workes, wee may thinke vs well: for we are lifted aboue this world, and are become Citizens in Heauen, awaiting for that redemption to come. So, I say, sayth is powerfull, in worde and deede: and hee who wanteth this sayth, hee wanteth power in word and deede: and so blessed is he who hath this sayth.

Now there ariseth a question in the words: Some would thinke this a marueilous thing, that the Lorde will giue power to his Disciples, to worke greater workes than himselfe wrought. I answer, It is true indeed, the Disciples of Iesus Christ, after his Ascension, wrought greater workes, than the Lord did in his owne person: but it was not so much the Disciples, as it was the Lorde of glory, that wrought these workes: by the Disciples, hee vttered his power, vsing them as ministers. Yet should not the Lorde haue wrought greater workes himselfe in his owne person, than hee wrought by his Disciples? Should he not himselfe haue wrought greater workes, when he was in the earth, than hee wrought by his Disciples when he was in Heauen? I answer, No: for the Lord, so long as he was in the earth, was but humble, & that diuine power did keep it selfe close, & vttered not it selfe in the full measure: and so it behoued to be, that the Godhead should not vtter the selfe in his humiliation. But when he is glorified, in the nature of man, in the Heauen, then the power of that Godhead in him, vttered it selfe in greater power than in the earth. And if there were no more, to proue that Christ glorified, wrought greater thinges by his Apostles, than he did in his owne person, when hee was humbled; this one argument were sufficient, that after his Ascension, by their

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But to come to the wordes following: The Lord layeth downe the ground of this: I goe to my glory, and *I am passing to the Father*, and therefore my glory shall vtter it selfe. The power of Iesus Christ, must appeare in the vvorld, at that time of his Ascension: vvhen hee went to his Father to Heauen, then the power striketh wonderfully vpon the Earth, from the Heauen. When we haue the Lord Iesus nowe glorified in the Heauen, wee haue a more glorious power of the Lord Iesus, than the Iewes, who had his bodily presence. So, the reason is, Because hee was to passe vp to the Father. So yee see, Brethren, this gift the Disciples should get, that they should worke greater workes: than hee did, is nothing prejudiciall to the glorie of our Sauour. Hewbeit it pleaseth the Lord, to worke more glorious workes by such vveake instrumentes, than hee did in his owne person; it is not prejudiciall to his power. If the instrumentes of themselues had done these workes, it would haue prejudged his glorie: but seeing they did them by his power, it hindereth nothing his glorie. Yea, I say, his glorie seemed the more in the worlde by their working: because it testified, that hee who was so base in the worlde, had such a power in him, when hee ascended. Hee commeth to another ground, of working of greater workes: *What euer yee shall aske in my Name, yee shall get it*: That is, Sende vp your prayers to mee to the Heauen, when I am glorified, and what yee shall aske in my Name, it shall be granted. So, this is another ground, wherfore the Apostles wrought greater workes after his Ascension: They prayed to him, and drew downe his power out of Heauen, by prayer. It is a power incomprehensible, that is in the Lord Iesus. Now if any man or woman would bee partaker of that power, hee must sende vp his prayer to Heauē, by faith in him, to draw down that power to the world. Wee see the Apostles (*Act. 4.*) pray earnestly, that by their handes hee would worke signes and wonders, and they obtained it. It is a pittie, that there should bee so great a power in IESVS CHRIST to life, and we, miserable creatures, hauing so great need and want of it, should haue no part of it: the fault lieth not in CHRIST: for there is power and vertue enough in him to saue a thousand worldes. But this is the fault: Men and women cannot pray, because they want faith. So all the want that is in vs,

that vvee vwant Heauen, and life euerlasting, all the fault is in our selues, that cannot praye, and saye, Lorde, there is a vvonderfull power in thee, and thou canst saue a thousande vvorldes: Therefore, Lord, by thy power saue mee. It is a foule shame, that this should inlake on our parte, that vve cannot open our mouthes to seeke grace, seeing such aboundance, such an infinite power and treasure is in him. And if there vv ere a great treasure to bee dealt, so that euerie man might haue his parte, hee vvoulde condemne himselfe vvho vv ent not to gette a share. Nowe there vv as neuer such a treasure, as is life eternall: and hee vvho getteth not a share of it, but lieth behinde sleeping, hauing no care to gette it, hee is vvorthie a thousand deaths. So, vve should seeke this grace by prayer, and chieflie that vvee maye haue the Spirite of prayer: for all men cannot seeke Heauen. It is a fore thing to vs to vv ant a share of that rich treasure, for fault of heartes to seeke it.

Hee repeateth this promise twise, *If yee aske anie thing in my Name, I will doe it.* And indeede hee did it in effect: for vvhen the Lord had ascended, they pray that they should worke miracles, and so they did: So hee is true in all his promises. And marke it, Brethren: hee sayeth, hee will doe it: and not, they shall doe it: for Christ, by his owne power, worketh miracles: the which power he communicateth not to his instruments, but hee reserueth it to himselfe: and by the ministry of men, powreth foorth his giftes vpon others. Then hee setteth downe the end of all the wonders: *That the Father may be glorified.* All the power of the Lord, serueth to the glory of his Father: All the power hee hath gotten, it diminisheth not the glory of his Father, but augmenteth it: and the glory of the Father standeth in the power of the Sonne, because he is the splendor of his glory: And the Sonne beenor glorified, the Father wanteth glory: and hee who will not glorifie the Sonne, hee will not glorifie the Father. This is not to be omitted, While hee is speaking of the vv tering of his power, forgetteth he the Father? No, he setteth downe the Fathers glory, as the end of his power. When the Lord Iesus was in the world, he spake neuer a word, but he had a respect to glorifie the Father: And so hee sayth, when hee was to goe out of the world, Father, glorifie me, for I haue glorified thee. Blessed is he that can with a good conscience protest this, that he euer had an eye to the glory of God: & can say, Thou wast mine only But, and whether I ate or I dranke, or what euer I did,

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it was all to thy glory. Wee should preasse to doe this: howbeit wee cannot come to a full perfection: certainly that man shall bee partaker of his glory, that in all his actions can holde his eye on the glory of God: By the contrary, that man, what euer hee bee, and hee were a King, or a Prince, who desireth not to glorifie God, if hee continue so, hee shall neuer see that glory: This shall stande, and all the worlde shall not bring it backe. Let this bee our marke in all our callinges, that wee may haue power to glorifie God in them. And if wee doe not this, and though wee should make all the vantage in the worlde, and heape vp great riches, gold, and treasures, &c. wee shall perish miserably. Therefore the Lord giue vs grace, since there is no vantage, but in the God of glory, that wee may glorifie him, and bee glorified with him, through Iesus Christ.

Now wee come to the next exhortation, which is contained in these wordes, *If ye loue mee, keepe my Commandementes*. As hee exhorted them before to belieue in him, so now hee exhorteth them to bee obedient to him, or to doe his will: Fayth and obedience are chiefe groundes of Christianitie: If one would bee a Christian, first hee must belieue in the LORD IESVS. Then next, this sayth must not bee ydle, but it must burst forth in the effectes: they must strue to doe his vvill: to bee charitable, that is the LORD ES vvill. In the thirteenth Chapter, and the thirty foure verse, the Lord spake these vvordes to his Disciples, A newe Commandement giue I to you, That euerie one of you loue another. Being to depart out of this vvorlde, this is the speciall Commandement hee leaerth to his Disciples, That in his absence, euerie one of them shoulde loue one another. So this is the chiefe Commandement the LORD hath left vs till his comming againe, That euerie one of vs shoulde loue one another, and euerie one of vs shoulde beare the burthen of another: If vvee doe not this in the absence of the LORD, vvhen hee commeth againe, vvee shall not bee able to abide a triall of him, or to render an account to him of our doing. But to come to the Command: The meaning is, as the Lord would say, As ye would protest before the worlde, ye loue mee, make it knowne in mine absence, by keeping my Commandementes.

Nowe, Brethren, to insist vpon this matter more at large: Ye knowe this, A seruant, who loneth his Master well, hee will bee about to doe all thinges that can pleasure his Master: his vvhole

endeavour will bee to doe the will of his Master, and chiefly in the absence of his Master, when hee hath gone farre from home, at that time chiefly hee will kythe his loue to his Master, in doing his turnes with pleasure. Howbeit loue, as the Apostle sayeth, (1. Thessal. 13.) bee painfull, yet if a man haue a true loue in his heart, hee will haue a great pleasure also. Loue hath paine, but with the paine it hath pleasure: It will not take care what paine or what tribulation it haue. So this seruant doing the will of his Master in his absence, will testifie to the worlde, that hee loueth his Master. To draw this to our purpose, Brethren: The Lord Iesus, the Lord of the worlde, is gone out of the worlde, as it were, to a farre Countrey, to the Heauen, and hath left vs all behinde him: yea, hee hath left vs here in the Earth, and hee is absent from vs in the Heauen: Hee is a gracious Master: and woe to him, vvho is not his seruant. Then wee being his seruants, and we loue hym, there will bee nothing that is his will; but wee will bee about to doe it: and hee that loueth him heere in the Earth, because the LORD is absent, according to his bodie, in the Heauen, hee will bee the more earnest to please him in his calling, and to doe the turnes of the Lord Iesus in his absence. Hee who loueth him, will employe his whole senses, and force, and power to please him: as Paul sayd, 1. Cor. 5. 14. The loue of the Lord Iesus constraineth mee; and bindeth vp my soule. I say more: In suffering all extremities for the Lord, the Fire, the Sworde, and it were a thousande deathes, hee will haue a greater joye and pleasure, than anie man will haue in doing anie turne for a man, whome hee loueth well. Then, woulde anie man kythe that loue hee beareth to the Lord Iesus in his absence? (And vvho amongst vs vvill not saye, Wee lovie the Lord Iesus?) Wouldest thou then kythe this loue? Doe heartilie his will. It is not enough to loue in worde, but in deede. Loue not in worde onelie, sayth the Apostle John in his first Epistle, Chap. 3. Vers. 18. for it is the heart must doe the Lord service. So, and thou wouldest loue the Lord Iesus, doe his will: and that is, Loue thy neighbour. And thou bee a murderer of thy neighbour, and then saye, I loue the LORD I E S U S, I saye thou dyest, and the Lord sayeth it also. Wilt thou oppresse the poore members of the Lord Iesus, and say thou louest the Lord Iesus? I say thou art a lyar. Good works kythe the loue in the heart. The ground of Murder, hatred, &c. that is betwixt man & man, is the hatred of the Lord Iesus. So the ground of all sin,

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is the hatred of the Lord in the heart. *Math. 24. 40.* vvhether the Lord speaketh of good seruants, and euill seruants, hee sayth, The good seruant, who in the absence of his Master, preassed to doe all thinges to pleasure his Master, when his Master commeth home, at that houre he knew not, (so the Lord will come when we looke not for him) and findeth the good seruant doing his will, will blesse him, and make him Ruler of all his goods. Blessed is hee who serueth the Lord in a small vocation. What doeth the other seruant? He is striking the rest of the Familie: Woe to that seruant, saith hee, he will bee casten out, and his part will bee with the hypocrites, who was but an hypocrite in his Masters house. If we bee well occupied, and wayting aye for the home-comming of the Lord Iesus: if we be well occupied in directing our life to him and his glory, blessed shall wee be, and wee shall get a portion with him in glory. But if we be euill occupied, in oppression, and in wickednesse, he shall cast vs out of his Familie. To put an end to this mater: In any vocation, we should al go about to pleasure our Master in the Heauen, and preasse to kythe it in our workes, that in our hearts we haue loued the Lord Iesus: Wordes will not auaille: and thou couldest tell all the Scriptures, it auaileth not without doing. Let vs all, therefore, strue to make manifest, that wee haue not only an outward shew and profession of loue, but that it is fixed and setled in our hearts, as euer wee would desire to finde comfort and joye in that great day of the appearance of our Lord Iesus: To whome, with the Father, and the Holy Spirit, bee all prayse, honour, and glory, now and for euer. Amen.

THE FIFT LECTVRE,
OF CHRISTES DOCTRINE BEFORE HIS PASSION.

JOHN, CHAP. xiiii. VERS. 16. 17. 18.

16 And I will pray the Father, and hee shall giue you another Comforter, that hee may abide with you for euer,

17 Euen the Spirit of Trueth, whome the Worlde cannot receiue, because it seeth

it seeth him not, neither knoweth him: but yee knowe him: for hee dwelleth with you, and shall bee in you.

18 I will not leave you comfortlesse, but I will come to you.



WE haue heard (Beloued Brethren) in this Chapter, how the Lord Iesus, being to leaue the world, to ascend to his Father, hath set himselfe partly to comfort his Disciples, who were sad for his departure, (and sundry argumentes of consolation hath hee giuen them) and partly to exhort them. The first exhortation ye heard, was, That they should belieue in him, and that the Father was in him, and hee in the Father: That is, that hee and the Father were one in substance, glory, and Maiestie: and that the Godhead dwelt in the nature of man bodilie: And to proue this, hee vsed an argument taken from the workes that hee wrought: At least, belieue mee, sayeth hee, for the verie workes sake, which I worke: That is, Supposing there vvere none other argument to mooue you to belieue that I am in the Father, and the Father in mee; yet let the verie workes, wherein the properties of God are so clearlie manifested, mooue you to belieue. Another argument hee subjoyneth, more perswasive, If yee belieue in mee, sayeth the LORD, yee shall worke the workes that I worke: And I saye more, Yee shall worke greater workes than yee haue seene mee working. Thereafter hee layde downe the grounde of this: For I goe, sayeth hee, to my Father: and I shall come againe, in my full power, to you, and so worke greater workes by you, than I wrought by my selfe. Then hee layde downe another grounde, of the great and wonderful workes that they shoulde worke: The grounde is Prayer, whereby they should draw out of Heauen that wonderfull power: and whatsoeuer they shoulde aske of him, they shoulde gette it. Thereafter hee came to the next exhortation, To obey him, and keepe his Commandements. Now when he hath craued obedience at the handes of his Disciples, hee letteth them see in the wordes which we haue read, that they shall not serue him for nought. No man serueth the Lord for nothing: but hee getteth a thousande times better than hee giueth. What shall I doe to you, sayeth the Lord, when ye shall be doing this? I shall meete you, and *I shall pray my Father, and hee shall giue you a Comforter, to comfort you, euen the*

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Spirit of Truth: and that not for a daye, or a yeere, but for euer-
more, to abide with you while I come againe. Then he telleth who it
is that comfortes them: It is the Spirit of God. Now because these
are great and weighty wordes, let vs consider them: I marke first
here, that these words import this: The Lord Iesus, so long as hee
abode with his Disciples, and gaue them his bodily presence,
comforted his Disciples: they had consolation in the sight of his
bodily presence. *Ioh 6. 67.* vwhen the multitude had fallen away, the
Lord saith, Will ye leaue me also? Peter said, Lord, vwhere shall we
go to, for thou hast the words of eternal life? So it appeareth, that
all the joye the Disciples had in the worlde, vvas the sight of their
Lord, because they saw more than other men in him. *Iohn sayeth,*
chap. 1. vers. 14. We saw him full of grace & truth: And his words
were so sweete, that they conceived an vnspokeable joye, vwhen
they heard him speake. So, I say, he vvas their comfort so long
as hee vvas among them. What did hee more? It appeareth
vell, hee kept them as they had beene Children, from the as-
sautes of the Deuill, and from the malice and affliction of men.
This appeareth well in the ninth Chapter of Matthew and the fif-
teenth verse, in the complaint of the Disciples of Iohn the Bap-
tist: We, say they, fast and mourne continually, but your Disciples
are in joye. The Lord answereth, Can it bee, that the Children of
the Marriage Chamber, can mourne, so long as they see the Bride-
groom? That is, so long as they haue mee, they shall not mourne,
they shall haue joye, and they shall feelee no persecution. Another
thing yee maye see heere: When the Lord Iesus vvas taken out
of the worlde, the Disciples beganne to bee afflicted, and to bee
tossed to and froe: for the wordes importe this, They shall gette
another Comforter than mee, So if they shall get another Com-
forter, they shall haue neede of another Comforter. The time
shall come, sayeth the Lord, vwhen the Bridegroom shall depart,
and then they shall gette leaue to fast and mourne.

And to drawe this to vs: Nowe vwhen the Lord is absent, the
Deuill, and the Wicked in the worlde, maketh their vantage of
it. The Deuill seeing the Lord Iesus in the Heauen, and his poore
members heere in the Earth, goeth about like a roaring Lyon to
deuour them: And the Wicked of the worlde, strue to cutte off
the members of the Lord Iesus before his comming. And the De-
uill vvas neuer more busie, than nowe hee is: and howe farre hee
hath preuailed in the absence of the Lord, miserable experience

can testifie now, in the dayes of Antichrist, when darknesse hath croppen in so, into the Kirke of Iesus Christ. And this Age telleth vs, howe busilie the Deuill worketh by his members, to suppress the Gospel of Iesus Christ in his absence. But we learne this comfort out of this place, Howbeit the Lord bee absent from vs according to his bodily presence, (yea. hee is as farre from vs, as the Heauen is from the Earth;) yet the Lord leaueth not his owne without a Comforter. This is generall: There are none that appertaineth to him, but if hee take one comfort from them, hee will giue them another. This is vnpossible, That the members of the Lord can want all comfort: if he take away one, he shall giue thee another: and if hee take away thy Children, or Wife, or Husband, or Friends, hee shall giue thee another comfort, as the Lord comforted his Disciples in his absence: So, I say, howbeit he be in the Heauen, he will not leaue his owne without comfort: but hee sendeth downe his Spirit, to worke joye in the heartes of men and women: and the more glorious he is, sitting at the right hand of the Father, the more powerfull will his Spirit bee. When the Lord was in the Earth, his glorious power appeared not: but as soone as the Lord Iesus passed vp to Heauen, and entered into that place of Majesty, then it mightily appeared. So now, the power that commeth out from the Lord Iesus, is more powerfull than when he was in the Earth: And as the force of his holy Spirit becommeth greater, it must followe, that that consolation that commeth from him now, must bee greater than the comfort that the Disciples found when he was walking with them bodily.

To open this more deeply: All comfort that commeth from Christ, it is all by his Holy Spirit. This is a sure ground: The comfort that at the Fathers had, before the Lord came in the nature of man, it was all by the holy Spirit: That Spirit of Christ, gaue that comfort to Abraham, to Dauid, and to the rest. Come to the time when hee came into the world: The comfort the Disciples had, was by his Spirit and Doctrine: and they in whom the Spirit wrought not, had no comfort in his sight. The Iewes, the Pharisees, had no comfort in him. Come on yet: After his Ascension we knowe all this by experience, The comfort wee all haue, is by his holy Spirit: and none haue joye, but they that haue this Spirit. And to come on yet farder: When wee shall come to Heauen, the joy we shall haue, shall be by the working of his holy Spirit. In a word: All the joye of the creature, shall bee by the holy Spirit. It is

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not so much the presence of the Lord, as it is the holy Spirit, that worketh joye in the heart. Then this must followe: The greater force and effect the Spirite hath, the greater is the joye: This is true. But after the passing vp of the Lord Iesus to Heauen, in full glory, his Spirite had a greater force than before: For before it was saide, The Spirit was not yet giuen: And after hee saith, It is good I depart, for otherwayes ye shall not get the Comforter. So I say, the Spirit hath greater force now, than he had then, because the Lord is in his full glory in the Heauen.

Brethren, all this consolation we haue by the holy Spirit now, shall be nothing in comparison of that, that we shall get, when we shall bee drawne neare hand him. Then those beames of grace, those glances of glory, that shall strike from him, vvhē wee shall get a sight of his glorious Majesty: that ioye that shall shine from him, shall surpasse a thousand times all the ioy we shall get in this world. Lord, how great a thing it is to be beside Christ, glorified nowe in the Heauen! The Lord vwill transforme the creature in that same glory, as Paul speaketh, 2. Cor. 3. 18. So this is our joy, to awaite on the fulfilling of that same ioye: and it ministreth ioye vnto vs, to vvaite for that perfection of glory: and blessed is hee that hath this expectation: I vvarne you to looke for his coming: and blessed is hee vvhō looketh for his coming in glory.

Wee haue to note in the Text, vvhō it is that shall giue this Comforter: Hee saith, The Father shall giue another Comforter. It is said in the next Chap. vers. 26. The Sonne giueth the Comforter. Howe is it then saide, The Father shall giue him? There is no contradiction: for both these stand vvell together: The holy Spirit commeth from the Father, and from the Sonne: but this is the difference, the holy Spirit commeth from the Father, as from the Fountaine: for the Father is the Fountaine of the Godhead. Next, the holy Spirite commeth from the Sonne, as the seconde person: both the Father and the Sonne are at the giui. The Spirite, but they differ in order: and therefore the Lord himselfe saith, That hee vwill send his Comforter from his Father. It is to be marked heere, The Lord attributeth to the Father the sending of the holy Spirit: Yea, I say farder, Ye shall see in the vvhole Gospel, the Lord speaking of the Redemption of man, to ascribe it to the Father, as to the Fountaine. All the graces that proceede from him, hee ascribeth them to the Father. That is to learne the world, All our Redemption, and all our grace, is from the Father.

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Wee must vnderstand, that all grace commeth from the Father, as from the Fountaine: that wee shoulde giue the glorie of all to him: for hee vvhich is the beginner of all grace, hee must bee the ender. The Apostle considering this, hee sayeth, Of him, and thorrow him, and for him, are all thinges, to him be glorie, and praise, and honour, for euer, *Rom. 11. 36.* The Lord Iesus goeth before, and giueth the glory to the Father: and biddeth vs giue the glorie of our Redemption to the Father: but not forgetting the Sonne, for the Father, and the Sonne, and the holy Spirite, haue their owne glory in all their workes: The Father, as the Fountaine: the Sonne, as the Mediator: the Holy Spirit, as the Comforter. Nowe let vs see, howe the Spirit is giuen, and howe hee is gotten: Hee is gotten by the meanes of the Lord Iesus: when hee was in the worlde, hee was euer praying for grace and mercy to the world. And in the seuenteenth Chap. ye shall see his prayer to the Father: and that prayer shall remaine to the end of the world, and it shall neuer goe out of the minde of the Father. This grace of the Holy Spirite is gotten first by the death of Iesus Christ: and next, by the earnest prayer and intercession of I E S V S. Ere euer man or woman gotte that Spirite, it behooued the Lord I E S V S to buye him, vvvith his precious bloode: And if God had not died, the vvorld had not gotten the Spirite. What dow a man, and hee vv ere a King, and hee gette not that Spirite? The L O R D meriteth that Spirite by his death. Ere euer we gette that Spirite, hee hath merited it: yea, and C H R I S T must rise againe, and must passe vp to Heauen, and bee glorified, and there hee must bee an Aduocate, and there sitte at the right hande of the Father, and make intercession to his Father, to giue this Spirite to his owne Chosen, before they can gette him. So, yee see howe harde a thing it is, to gette the Spirite of G O D: the vvorld thinketh it none harde thing to gette that Spirite. The Spirite of G O D vvill not come vpon a man sleeping: No, before that Spirite enter into the soule, there must bee a seeking, morning and euening, to gette him. So sayeth the L O R D, Blessed bee they who hunger and thirst for righteousnesse, for they shall bee filled. *Matth. 5. 6.*

Nowe to goe forward: Hee commaundeth his Spirite to abide with them for euer: As hee woulde saye, Hee shall bee vvith you not for a daye, or a weeke, or a yeere onely: but in all your temptations, and in all your afflictions, this Spirite shall bee vvith you:

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hee shall neuer leaue you. All the thinges in the worlde shall not separate thee from CHRIST, and if thou haue this Spirite. Howe shalt thou finde this? None shall take your joye from you. (*Iohn.*, Chapter 16. Verf. 22.) If thou findest joye in thy calamitie, that is a token of the presence of the Spirite. There is no death can separate thee from CHRIST: but the greater oppresion thou lyest vnder, and the greater the paine bee, the more sure shalt thou bee of the Spirite, the more shall hee comfort thee, the greater shall thy joye bee. The Martyres, vvho haue beene burned in the fire, haue felt this. This is a false Doctrine, that the Spirite of Christ can departe cleane away from them who haue once gotten him: for, as it is vnpossible that the death and intercession of Christ can bee of none effect; so as vnpossible is it, that the Spirite of God can bee taken away from them that haue once receiued him: And as Iesus Christ, vvho is that foundation vvherevpon all grace is builded, (for in him all the promises of God are Yea, and Amen. 2. *Cor.* Chap. 1. verf. 20.) cannot bee ouer-throwne; no more can these graces, that are builded vpon him, be taken away. The Spirit, when he is angered, and grieved in any person, hee will hide and with-drawe himselfe for a while, but neuer fully nor finally: for thereafter, by repentance, he will vtter himselfe againe: As wee may see in the person of Dauid, *Psal.* 51. This then is our comfort, that the Spirit will neuer leaue vs: And therefore let vs seeke to be in Iesus, that thorow him wee may haue this Comforter to abide vvith vs for euer.

Nowe in the next vvordes, the Lord sheweth to them who is this Conforter whome they shoulde haue in his absence, and hee pointeth him out in his proper name, and hee calleth him *the Spirit of Truth*. The Spirite of God is called the Spirite of Truth, because, as wee haue heereafter, hee instructeth men and women in all trueth. And in the 16. Chap. verf. 13. Hee leadeth vs in the way of trueth and verity: We are all out of the way, till he leade vs in the way of saluation. There is neuer man nor woman, who is not naturally full of vanity, and his heart full of lies: no trueth, chiefly in the way that leadeth to life and saluation: The spirit of error occupieth naturally the heartes of men and women; vntill this blessed Spirite enter into their heartes. The name is to bee marked: First hee is called the Comforter: Secondlie, the Spirit of trueth. The one of these is the cause of the other: And the Spirite of GOD is the Comforter, and ministreth comfort to the soules of men

ment and vvomen, because hee is the Spirite of veritie: For, Brethren, this knowledge of God is the ground of all comfort: and vvithout the knowledge of our saluation, there is no comfort in this life: When the Spirite of God entereth into the soule of a man or woman, he first beginneth to let the creature see the sinfulness that lieth in nature, the miserie, death, and damnation that followeth on sinne: The first knowledge we can haue, is to knowe vvhat we are by nature. So the first worke of the Spirit of Veritie, is when he letteth a man or woman see, that hee is but sinfull, and dead vnder sinne. The second point of knowledge that the Spirite vvill leade thee vntill, hee vvill let thee see mercy, in thy deliuerance from sinne and death. The best sight that euer a miserable creature sawe, and the ioyfullest: this sight vvill bee accompanied vvith such a ioy, as the heart of man cannot expresse: As the sight of sinne was heauy, so this sight of grace & mercy in Iesus Christ, is sweet: yea, the ioyfullest sight that euer the creature got. The third point of knowledge he vvill leade thee vnto, is, hee vvill let thee see the vvay howe thou shouldest meete that mercifull God, and vvhat shoulde bee thy duety for such a mercifull deliuerance. If any man or vvoman haue this Spirit of Verity, he must see these three things: and if they see not these three, they vvist neuer what vvvas the Spirite of Verity. Looke vvhat followeth on these three sights: all the ioye in the vvorld: the heart vvist neuer vvhat ioye vvvas, vvwhile then. If one had all the riches in the vvorld, all the pleasures in the vvorld, if they vvant the Spirite, they vvant that true ioye, in death, in life: hee that vvanteth that Spirit, can haue no ioy vvhen death commeth to him, and the vvorld leaueth him: how can he reioyce? no, he cannot. So, vvouldest thou haue ioye, and chiefly in the houre of death, (and that is a sad houre) when the vvorld is leauing thee, and thou leauing it: (for thou must leaue it) Get this blessed sight, and this Spirite of Verity, and hee shall vvorke comfort in thy soule, both in thy life, and in the houre of death.

Now againe the second time he aggregeth this benefite, (for the benefite of the soule cannot bee aggregated enough) before he aggregeth it, in that it should abide vvith them for euer. Now he aggregeth it from the condition of the vvorld, and hee sayth, *Hee is such a Spirit, that the vvorld cannot receiue.* The aggregating of this benefite to the soule, is by opposition to the vvorld: The vvorld, sayth the Lord, receiued not this Spirit of Verity, vvhom

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yee shall receiue. It hath a great force, the Spirite of GOD, vwhen hee vould amplifie the grace that the Chosen gette in the vvorld, vseth to sette downe a grace opposit to the worlde, vvho getteth not this grace, but in place of it, getteth miserie. So in the threescore Chapter of Esay, and the twelfth Verse, hee sayeth, The Lord shall rise vp, and make the beames of his mercie to shine vpon his owne. Hee setteth not downe this simplie, but to let them see the greatnesse of the benefite, hee subjoyneth an opposition: And darknesse, sayeth hee, shall couer the Earth, and grosse darknesse the people: but the Lord shall rise vp to shine vpon thee with the beames of that his mercy, and his glory shall bee seene vpon thee. This is done, that the godly should see the greatnesse of the mercy of God towards them.

One contrary will make another the better to be knowne. Brethren, wee see this all: the aduersaries vse this argument against vs, Your Kirke is contracted in little boundes, and your Profession is but narrow, and fewe imbrace it: where yee finde one who professeth as yee professe, ye will find an hundreth who contemne your Doctrine: So, say they, because the multitude imbraceth it not, it is not the true Light. But these wordes condemne them. The Lord sayeth, The vvorld cannot receiue the Spirite of Veritie: They say, The vvorld must receiue the Spirite of Veritie, or else it is not the Spirite of Veritie. So, to ende this: Wee must bee so farre from that, to count the lesse of this blessed Light, and of these whome the Lord vsed as instrumentes, after hee had taken them out of the darke Kingdome of the Antichrist, to make this Light shine like the Sunne: that euen by the contrary, wee must count the more of it. And it is an argument, that it is the Trueth: because the Lord will not communicate it with the multitude. And woe is the soule that neuer saw this Light. Precious thinges are but rare: The more precious a grace bee, euermore since the beginning of the worlde, it is the rarer. No man getteth this Light communicated to them, but those secret ones, whom the Lord hath chosen. And we one day shall blesse this Light, that euer we saw it.

The worde is to bee marked: *The worlde cannot receiue him.* This worde importeth, that the fault wherefore the worlde receiuech not this Spirite, is not in the Spirite, but the fault is in the worlde: it selfe, vvho vvaneth the hand, and so neither will nor can receiue such a grace. The Lord in his worde offereth to all men indifferently this Spirite: and, as it were, by his vvorde knocketh

knocketh at the heartes of men, and women, to receiue such a guest. There is none of vs who heareth this glorious Euangel, but the Lord knocketh at the doore of his soule, to take in this Holy Spirit, to dwell with him. But looke howe hee is answered: All receiueth not this Spirit, and all hearts are not opened to take him in: yea, very fewe there bee, who take in this Spirite in their heart, when they heare this Euangel. Take heed, there is no grace nor welfare, without this Spirit: and howe can the heart bee glad without him? Yet they are few who get him. To speak the trueth, There is no man nor woman who is naturally borne to receiue this Spirit of God. The naturall man, sayth Paul, is not capable of the thinges that are of God, 1. Cor. 2. 14. So by nature, all men and women are alike. Then who maketh the difference, sayth Paul to the Corinthians? What hast thou, that thou hast not receiued? (1. Cor. 4. 7.) Then if there bee a difference of men, it is not by nature: for by nature all men refuse this Spirite. The Lord of Heauen, who offereth this Spirite to the worlde, in some hee will make him to worke effectually with joy: in others, when he offereth the Spirit, he maketh the heart hard: and vwhen the worde beateh at it, it will resist, and fight with both the handes, to holde backe the worde. So Steuen (Act. 7. vers. 51.) saith of the Iewes, Yee resist euer the holy Spirit. The multitude euer strueth to holde out the Spirite out of their heartes: and the more the Spirit bee offered, the harder is their heartes. Well, it lieth in no mans hand to giue this Spirite, or to take it: There is no free will in the heart, but it is of the free will of God. So, when wee heare the worde, our whole endeouour shoulde bee to looke to him from whom the Spirit commeth, and say, Lord, it lieth not in my power, of my selfe, to receiue this Spirit: but, Lord, open thou mine heart, as thou openedst the heart of Lydia, to receiue this Spirit.

Now to goe forward: Hee setteth downe the cause wherefore the world was not able to receiue this Spirit: Hee sayth, *The world cannot receiue him, because it seeth him not, nor knoweth him not.* When wee know a thing perfectly, it is good for vs: the knowledge will waken a desire in our heartes to haue it, and to brooke it. Againe, by the contrary: And it were neuer so good a thing, and neuer so meete for vs, and we haue no knowledge of it, wee will not haue a desire of it: yea, and it were Heauen it selfe: (for the common saying is true, *Ignosi nulla cupido*) The Lord sayth to the Samari-

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tane woman, *John*, 4. 10. And thou knewest that gift of God that is offered to thee this day: and thou knewest him who asketh thee drinke; thou wouldest seeke of him, the water of life. The Lord meanted, shee asked not the water of life, because shee knew it not: but when she knew the sweetnesse of that water, and tasted of it; that Well of Iaakob, which shee thought so precious before, she left it behind her, and ran into the Towne, and proclaimed that grace. But to come to the particular: And a man knew how great a grace the Spirit were, he would giue all the things in the worlde, for a gripe of him, and for a taste of his sweetnesse. But a man who knoweth not the Spirit of Christ, (for the worlde knoweth not, what grace is in that Spirite of Christ: so the mis-knowledge of the Spirit, maketh the contempt of the Spirit) that man hath no desire of him. Woe to that soule that cannot saye, Lord, indue mee with thine holy Spirit: for it is a sure thing, that those who want this Spirite, they haue not Christ: for Christ is possessed by his Spirite: and when hee is out of the heart, there Christ is away. Euer seeke knowledge of God, and of Iesus Christ; and of the holy Spirit, as yee would bee saued hereafter: And euer when yee heare any speaking of this blessed Trinitie, bee busie to vnderstand what is spoken: Knowledge worketh a thirst of grace: and, sayeth the Lord, *Math. 5. 6.* Blessed is hee who hungereth and thirsteth for righteousnesse, for he shall be filled. What would a man seeke, but his fill? In this life they shall get a taste of that water of life, and heereafter they shall get a satietie: For as Dauid sayth, *Psal. 16. 11.* In thy face is fulnesse of joy, and at thy right hand are pleasures for euermore. So, strue to get a knowledge, for it worketh a desire: and knowledge growe not, desire cannot grow.

When hee hath laide downe the ground, wherefore they were not able to receiue the Spirit of God; the Disciples, who looked to the estate of the worlde, might haue saide, This estate of the world is miserable: What, Lord, is our estate? Lie we in blindnesse and ignorance as the worlde doeth? The Lord meeteth this, and sayeth, *Tee knowe him, and the worlde knoweth him not.* And hee addeth the reason, He bideth with you. And he then maketh a promise to them of a farder acquaintance of the Spirit of God with them: he sayeth, *Hee shall bee in you.* And then in the verse following, to confirme vs, hee repeateth it, and sayth, *I shall not leaue you comfortlesse.* That is, I shall come againe to you in my Spirit. The first thing

wee haue to marke: When the Disciples haue heard of the miserable estate of the worlde, they are carefull to vnderstand their estate, whether they bee like to the worlde, or not: and as they are carefull to vnderstand, so the Lord is carefull to make them vnderstand it: This vworld is miserable now, the multitude is hardened, lying without the sheepe-folde of the Lord: So when we heare of the darknesse of the worlde, as of the Iewes, the Turkes, and Pagans, yea, euen to amplifie and extende this to the kingdome of Antichrist, and of the Papistes also, for they are but miserable: I say, and I proclaime, in the Name of the great God of Heauen, and in the ende they shall see it: glory in their knowledge as they will, they shall be casten out in darknesse. When wee heare of this, I say, should we heare of it securely, as if it belonged not to vs? Or should wee set our eyes only vpon the worlde? No, wee should set our eyes vpon our selues, and trie our owne estate, and saye, Lord, what am I? Haue I sought grace? Shall I get Heauen? This should be our care, to see that we be not like the worlde: And if we be carefull, as the Disciples were, to searh our estate, and to trie our knowledge of the holy Spirit, the Lord will be ready to answer, as he answered them: & he will speake to thee by thy conscience, Thou art not like to the worlde: Blessed art thou, thou hast the knowledge of the holy Spirit. When we heare of the worlde, all is but misery, multitudes lying in blindness and ignorance: when we heare of this, wee should not reioyce of this, but wee should bee carefull of our selues, and say, Lord, let me not bee like the worlde: but let mee haue a knowledge of the Lord. No, wee should not reioyce in the misery of the multitude, but lament for it.

The second thing I marke, is the waye, to come to the knowledge of the Spirit of Christ: Wee know althis, Brethren, when a man is acquainted with another man, and haunteth with him, the man will knowe his familiar, and knowe his power: and let them speake, they will knowe other: So acquaintance will make knowledge. Well, wouldest thou know the Spirit of Iesus Christ, be acquainted with him: for there is no knowledge without familiarity: and hee must dwell with thee, night and day, ere thou knowe him. Barrest thou him out, thou wilt neuer know him. So the way to know him, is onely dwelling with thee, hee must dwell in thine heart, and then he will let thee see such a power, the like whereof thou neuer sawest: euen the illumination of the soule. So he dwelling, and working within thee, thou shalt know him. Our Lesson

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is, Dwell with vs who so will, and let vs dwell with whome wee vwill in this worlde, and if it were with Kinges, and wee dwell not with the Spirite of CHRIST, and hee dwell not into vs againe, vvee are but miserable in our dwelling. So, let men looke what euer they bee doing, that the Spirite of CHRIST bee with them: sleepe they, vwake they, goe they to their bedde, looke that hee bee with them. And in one worde, looke that hee bee a companion with thee; for otherwayes, and thou hadst all the vworld with thee, thou art but a miserable solitary body.

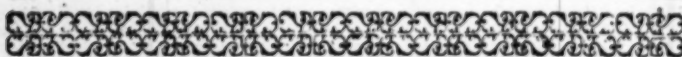
The wordes following: *I will not leaue you Fatherlesse, but I will come to you.* It is the same thing in effect hee spake of before, to confirme them: I will not leaue you like Fatherlesse Children. And man wanted Father and Mother, and all his Kinne, and all moyen worldly, (look how precious a thing it is to haue the Spirit of Christ) and hee were casten out into the Wilderneffe, and he haue the Spirit of God, hee is not alone, hee wanteth not a good guide in this worlde: the Spirit of Iesus is with him, and hee shall loue him, that in the greatest dangers in the worlde, hee shall saue him: and suppose hee lose his life, hee shall get a better life: and suppose hee haue a battell, hee shall triumph: and suppose hee die, and the body bee dissolued into dust, the Spirit shall not leaue the dust, till hee lift vp the body, and place it in the Heauen. Dauid, *Psal. 146. vers. 5.* sayeth, Blessed is he who hath the God of Iakob for his helpe, vvhose hope is in the Lord his God. It followeth not, thou hast not a Father, therefore God will bee thy Father: or, thou wantest a Mother, therefore God will bee thy Mother. It will not followe, It will not bee vwant, that will make GOD to bee thy Defender: this must bee, that Dauid sayeth, Ere euer GOD bee the GOD of the Fatherlesse, the Fatherlesse must hope in him, and the Widdow must leane to him. Woulde the Stranger and the Fatherlesse haue God with them, let them leane vpon God, and the Heauen shall fall, ere this leaning stocke fall: Our hope must bee in God.

Now on the other part, Brethren, this riseth on these vvordes, Let a man haue his Father and his Mother, and all the vworld, yet vwant he this companion, the Spirit of Christ, to accompany him, to goe with him, hee is euer Fatherlesse: And hee were a King, and hee were riding in the middest of his troupe, and Gunnes and Cannons about him, hee is but solitary, and Fatherlesse, and vvithout a Guard, and a preye to the Deuill, and to his enemies.

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Experience teacheth vs this, in all ages the greatest men haue fallen down miserably, vvhv wanted this Spirit to be their garde. In one vvorde, Let all the vvorld garde a man, and GOD garde him not, hee hath no garde: All thinges are nothing vvithout GOD, and GOD is all thinges. As yee vvould bee saved in this life, and in that life to come, neuer rest, night nor day, vvithout yee finde the companie of this Spirite: and say, and it vv ere but this vvorde vvhen yee rise, LORD, let thy Spirit rise vvith mee, and accompany mee the vvhole daye: and LORD, let mee haue his blessed society, that I may bee defended from mine enemies. In this broken band should vv ee not take vs to him, vvho hath power to defende vs? and should vv ee not bee acquainted vvith him, vvho vvill not leaue vs? And seeing there is none of vs, vvho findeth not in our selues a thousand vvantes, and that vv ee are subject to many dangers: and seeing hee hath promised the presence of his Spirite, to all vvho vvanteth and crieth for grace, vv e ought euery one in these troublesome dayes, to seeke the presence of this Spirit, to supplie all our vvantes. To this Spirit, vvith the Father, and the Sonne, be all honour and glory, for euermore. Amen.



THE SIXT LECTVRE,
OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. xiiii. VERS. 19. 20.

19 *Yet a little while, and the world shall see mee no more, but yee shall see mee: because I live, yee shall live also.*

20 *At that day shall yee know that I am in my Father, and you in mee, and I in you.*

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WE ha heard (Beloued in Christ) the Lord beeing shortly to leaue this worlde, and to take his bodily preſence from it, and from his Diſciples, hee not onely comforteth them againſt that time, but hee exhorteth them, to doe their duety in his abſence. The firſt exhortation was to ſayth, Belieue mee, ſayeth hee, that I am in the Father, and the Father in mee. The ſeconde was, to the keeping of his Commaundementes. The argument was firſt, in keeping his Commandementes, they ſhould teſtifie before the worlde, that they loued him in his abſence. None loueth the Lord Ieſus in his abſence, but they who ſtrive to keepe his Commandements till his coming. The next was a mo- uing argument, If they ſhould keep his Comandements, he ſhould recompenſe his abſence: and whereas when hee was preſent with them, he was their Comforter, if they ſhould keepe his Comman- dements in his abſence, hee ſhould ſend them another Comforter out of the Heauens, who ſhould abide with them. He calleth him the Spirit of Trueth, whom the worlde could not receiue, becauſe it knew him not, nor ſaw him not; but they knew him, becauſe they were familiar with him. Then hee maketh a ſarder promiſe to them, that the Spirit ſhould be in an higher meaſure preſent with them after his Aſcenſion, than euer hee was before his Aſcenſion. Then hee repeateth this ſame promiſe in other wordes, and hee ſayeth, I ſhall not leaue you comfortleſſe, but I ſhal returne againe to you. Not as hee ſhall come in the daye of iudgement, but in his Spirit, and in his power. So, if yee marke well, yee will ſee the Lord hath promiſed three times his Spirit to comfort them, and to abide with them: Firſt he ſaid, That he ſhould pray the Father, and he ſhould giue them another Comforter. Secondly, That that Spirit ſhould bee into them. Thirdly, That that Spirit ſhould not leaue them.

In the beginning of the Text wee haue read, hee repeateth the fourth time the ſame promiſe in effect: *Yet a little While, and the world ſhall not ſee mee, but yee ſhall ſee mee.* That is, in my Spirit, and in that Spirit yee ſhall ſee mee more effectually, than euer I vv as of before, during the time of my bodily preſence. What meaneth this oft repetition of the promiſes of the Spirit? Had it not bene enough once to haue promiſed this Spirit? Brethren, it is an hard matter for ſinners to receiue comfort: to miſerable creatures

to look for grace or mercy: they will be casten in such perplexitie & difficulty, that in a maner they will see no outgate: all the words in the world will not giue them comfort. But to ripe vp the mater more deeply, & to cleare how he is said to come: there appears in this Chap. & in other places, three comings of the Lord Iesus: The first was, when he came into the world, humbled into the nature of man, (a very base coming into the world) & this was the coming that the Fathers of old looked for: All the Fathers, frō Adam, till Christ, looked ay for that first coming of the Messias: and it was a very hard thing to the Fathers, to look for such a grace to come in the worlde: All the grace of the worlde, is in the comming of the Lord Iesus: his presence bringeth joye into the vvorld: And take him away, there is no grace in the vvorld. The thing in the vvorld that Abraham vvould fainest haue scene, was Christ: and it is saide, hee longed to see that daye: and hee sawe him, and hee rejoyced: but hee sawe him but as farre off. Faine vvoulde the Kinges, and the Prophets of olde, haue scene him.

Now considering this hardnesse they had, in looking for such a grace, the Lord had respect to it. In time of olde, and from the beginning till his comming, the promise of his comming vvas repeated to Adam, Abraham, and Iakob: to the people, by the Prophets: it was driuen into their eares continually, till the Lord came, and put an ende till all, and fulfilled all the promises.

The second comming, is the comming in his Spirit: After his glorious Ascension, he came to his Disciples, in the full measure of his Spirit, *Act. 2.* Now, as it appeareth in this place, the Disciples thought it hard enough, to looke for this second comming of the Lord in his Spirit: and therefore this promise is oft repeated to them, *I shall pray the Father, and hee shall giue you another Comforter: The Spirit shall be in you: I shall not leaue you comfortles: the worlde shal see me no more, but ye shal see me.* What meanes this? This frequent repetition means, that it was an hard thing to cause the Disciples to look for this secōd coming of the Lord in his Spirit: there are two comings past & done: the coming of the Lord in his body: the coming of him, in his Spirit, is nowe come to passe: for all the grace we haue, is frō him in his Spirit. Rests his last coming, when he shal come in proper person, perfectly glorified: not coming like the first: (for then hee came in humility) but hee shall come more glorious, than any King, Emperor, or Monarch, or any creature in heauē, or in earth. Yee see by experience, in so many miseries, it is

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a very hard thing to looke for so great a grace, and deliuerance, (for he shall bring with him that rich reward, and euerlasting redemption) and a thousand impediments will bee casten in, to stay vs to looke for that comming, to cause vs misbelieve it. There is no man, that euer hath set his mind on that comming, who findeth not these impediments. No, there is none, who will set their eyes on that comming, but they shall find a cloud of darknesse to couer their eyes, to cause them misbelieve that glorious comming. The Lord hath, considering this well, and knowing this hardnesse, hee hath doubled, & tripled, the promises of his comming in the New Testament. And it is the will of the Lorde, that they who preach this Gospel to the world, should driue in the eares of the people, that the Lord Iesus shall come once in glory. Let scorers saye what they will, one day he shall come againe: and when hee cometh, hee shall bring the full redemption of his owne. In a worde, all our preaching should bee of the last comming of the Lord Iesus, to cause the faythfull raise vp their hearts to heauen, to await for that comming: For in that second comming, standeth the full joye and felicity of the faythfull. So, wee should euer keepe in our hearts this promise, that the Lord Iesus will come, and take vs to himselfe, that we may haue joy: And he who hath not this joy, in waiting for the comming of the Lord, he wanteth the true joye: And this should be the joy of a Christian, and hee should sigh and long for it.

Now to come to the Text: Ere he come to the repeating of the promises of the comming of the Spirite, hee setteth downe what shall be the estate of the world: The world, sayth hee, shall see mee no more: let me once go out of the world, the Iewes, the Pharises, who contemned me, shall neuer see me againe: but ye shall see me. This is an accustomed thing to the Spirit of God, to the end the grace of God should appeare the greater, to set it downe in opposition to the world: so that when we see that wee get a grace, that the worlde getteth not, wee should make much of it: Wee should make much of this Gospel, for the world hath not gotten it: great Nations want it: it should make vs very loath to want this light, and to be carefull that it slip not away. Woe to our Princes, and to our lordes, and woe to all the estates of this Land, and they let this light goe out, seeing the Lord hath beautified vs. with such grace and light, as he hath denied to other Nations, better than wee are: wee are vnworthie of it.

To come to the words: *The world shall see me no more:* meaning the Scribes, Pharisees, & malicious Iewes: As he would say, They haue seene me once, & contemned me: Well, for this contempt, when I shall goe away, they shall neuer see me again. Once contemne any presence of Christ; when that presence shall bee taken out of thy sight, thou shalt neuer get another presence. The Iewes had him amongst them, and might haue seene him, (howbeit hee was base,) yet full of grace and verity: if they had looked well to him, they might haue seene him the God of glorie: but they would not looke to him, but contemned him: fra once he was taken away, they neuer got a sight of him againe. This is the thing wherewith hee threatneth the Pharisees to oft, Yee would faine haue mee away: Well, I shall goe, but where I goe, yee shall not come.

Brethren, we haue a presence of the Lord Iesus, howbeit not in his body, yet in Spirit, he shines in his word: wee find that power and Majesty to come downefrom the Heauen, and worke in vs by his worde: wilt thou contemne this presence? darest thou contemne it? Be thou King, Lorde, Barron, &c. I shall giue thee this wearde, Thou shalt neuer see his last presence, in his glory, but to thy shame.

Brethren, the worlde beguiles themselves: they will contemne the word, and that base kind of the presence of Christ in the Gospel, and they will not deinzie the word with their presence: and if they will be present, they contemne it, and will driue ouer their dayes insecurity: and if ye aske at them, if they will goe to Heauen? they will say, it is a foolish question, I will bee there as soone as any Minister of them all; howbeit they contemne this worde, and this presence of the Lord. This is like to prophane Esau, who solde his part of Heauen, for the filling of the belly of him: vvhath doeth he in the meane time? passeth ouer the time, and thinketh, he hath his Birth-right: hee looketh for that blessing: but vvhene it commeth to the blessing, it is taken from him, and it is giuen to Iacob. So men will not thinke, that this contempt of the Spirit will close Heauen from them, vntill that latter sentence. Esau mourned and wept, when the blessing was giuen to Iacob: but mourne as he would, hee could not get that blessing, but lay still with the curse on him. So, at that day, sore shall the lamenting be, and we shall heare them, roaring, howling, and crying, vvhoh contemne this worde. But let them howle, and they were kinges, they

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they shall neuer mend themselves, or free themselves from that eternall fire. So, as wee would see Christ comming in that day to our joye, let vs make much of this worde, in the which Christ is present: Or else, I giue thee doome, and thou do it not, thou shalt neuer see him, but to thy shame.

When hee hath set downe the estate of them who contemne him, next hee layeth downe the estate of his Disciples, who contemned him not: *But*, sayth he, *ye shall see mee*: Howbeit that this sight that now yee haue, bee taken away, yet shall yee get another sight more comfortable. This sight is the sight of Iesus in his Spirit, thorowe his worde. The Spirit is not without the worde. And there bee no word, there is no Spirit. Contemnest thou the word? thou contemnest the meane that the Lord hath appointed to get that Spirit. Then the word of the Gospel, and the Spirit that followeth on the word, letteth a man or woman see Christ. Hast thou heard the worde preached? and by the worde hast found consolation? thou hast seene Christ, thou hast felt and griped him. The Spirit of Christ, by the worde and Sacramentes, entereth into the soule of man and woman, and filleth the soule, and bringeth Christ into the soule, and filleth the whole senses with him. The hands will feele him, the eyes will see him. Get this Spirit, thou shalt get himselfe: and when thou hearest that worde out of the mouth of a weake instrument, thou shalt heare his owne voyce, and thine heart shall gripe him, euen as sensibly, as thine handes will gripe a sensible body, and thou shalt haue more joy, sweetnesse, and peace, than all the world can giue thee. Haue ye euer heard him or tasted him, then haue yee felt this joy. Howbeit wee see him not, yet as Peter sayth, we belieue, and reioyce with a joye that is vnspokeable. So the sayth wee speake of, and this Gospel, is not vaine wordes that passe away, nor a superficiall thing, but the most effectuall thing in the world to our consolation. The Christian Religion is the most solide and most joyfull thing of all thinges in the worlde; all other Professions are but vanity, they haue no solidity: But to belieue in CHRIST, both in life and death, is most comfortable. And onct thou get that Spirit, thou mayest feele that Spirit better, than all the things in the world: And we want this joy, the fault is not in the Spirit, but in vs, who cannot apprehend him. He subioynes the reason why they should see him: this is it, There is nothing that can slay this sight, but death: and hee proueth that death cannot slay it: If death could slay it, it

must bee either your death, or my death, but so it is *1 line*, and yee shall live, yee shall not die, therefore death shall not staye it: as for me, I haue life eternally, I haue the life of God: as for you, yee shall liue by the life which is in mee. The manner of speaking would be marked: Ye shall liue, because I liue. He sayth not, I shall liue: but *7 line*: This is a weighty speach: the meaning is, I liue from all eternity, my life had neuer a beginning. The forme of speaking importeth a life from all eternity, a life bygone, a life present, and a life to come. And the Lord liueth not as the creatures, but he is life it selfe, and the Fountaine of all life: therefore he liueth by himselfe. In the end of the eight Chapter hee speaketh such like, Ere Abraham was, I am: that is, I had my beginning from all eternity: As in the Reuelation, Chap. 1. vers. 4. I am hee, who is, was, and shall bee. And there were no more to testifie that Christ is God, and one with the Father, this is an argument to tell vs, that our Lord is God. There is no creature, man nor Angel, can say, I am: it is proper to God. *Exod. 3. 14.* This phrase importeth a being by himselfe: and by him we liue, moue, and are. *Act. 17. 28.* No creature can saye, I liue: onely the Lord can say it. So this word importeth necessarily, that the Lord is God of Heauen. The thing I note on this argument, is, Wee may see the ground of sight, is life: and no man can see, except hee bee liuing: What can the eye of a dead body see? The ground of the naturall sight, is naturall life: So they who would see heavenly things, must haue life: A dead man will neuer see Heauen. This life, what a life must it be? Must it be a naturall life? No. And thou hadst ten thousand naturall liues, thou wilt neuer see Christ, without another life. I say more: This life naturall is so defiled with sinne, that it hindereth vs from the sight of Heauen: And the more powerfull the natural man be in his own sight, the more are his eyes closed frō Heauen: As Paul sayth, The naturall man is not capable of Spirituall things, for they are foolishnesse to him. The naturall man will thinke the Crosse of Christ is but scorne: It is an harde thing for a naturall witted man, to receiue Christ, because his head is full of naturall wit. So, ere a man get a sight of that life, there must be a mortification of this corrupt nature, and wisdom of the flesh. And thou wouldest be heavenly wise, be a foole to the world, that thou mayest be wise. *1. Cor. 3. 18.* Thou must learne to make this worldly wit, a seruant to this Heauenly knowledge. So this life, which is the cause of sight, must be the life of Christ:

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there shall neuer one see Christ, but he who hath this life into him in some measure. A man who hath gotten a sponke of the life of Christ, hee will see Christ, for hee liueth not by himselfe, as Paul sayeth, but hee liueth by Christ. *Gal. 2. 20.* As yee would see Iesus Christ, bee not content to haue a naturall life, occupied in the things of the world: but see thou find that life of Iesus be in thee. Rest not night nor day, as thou wouldst liue, I charge thee, till thou gettest that life, without the which there is no quietnesse: thou mayest be quiet for a while, but blacke shall bee thy waking: and say thou, Lord, liue in my soule: for and he liue not heere in thy soule, thou shalt not get that life to come.

Now, to draw to an ende: Hee letteth them see what vantage they shall haue of that sight: It is no small vantage to see Christ: In that day, would the Lord say, what shall yee see, vwhen yee see mee? Yee shall see two thinges, two vnions, in the sight of which standerth the joye of the creature: The first is the vnion betwixt me and the Father: *I am in the Father*: that is, I am God with the Father: And next, ye shall see your selues to stand in this societie: That is, That *ye are in mee, and I in you*, to your joye and comfort. One may aske, Howe shalt thou see him vnited with the Father? A man or vvoman shall not so soone set the eye of the soule vpon Iesus Christ, shall not so soone belieue in him; but as soone they shall knowe and belieue the vnity of the essence and glory of the Father, and of the Sonne: By sayth in Christ they shall gripe an infinite power. Who is he that belieueth in Iesus Christ, vvho findeth not in his heart an infinite power, and an infinite mercy? And vve feele not this, vvee feele nothing. And vvee feele not by sayth an vnspokeable loue, vvee feele nothing. In one vvord, vwhen one belieueth in Christ, they shall see in him an infinit Majesty: othervvayes, sayth could not rest on him: for sayth can rest on nothing, but on God. I remember, Paul to the Ephesians, Chap. 1. Vers. 18. 19. hee prayeth the Lord to illuminate the hearts of the Ephesians, to see heavenly thinges: and among the rest, to see that excellent greatnesse of power. There is none that belieueth in Christ, but they finde an excellent power. Then if sayth findeth the Majesty of God in him, the man vvill lay this conclusion, and say, I see my Sauour is God, and is one vvith the Father: And there the soule getteth a sweet repose to rest vpon. So ye see, as soone as the soule belieueth in Christ, it feeleth an vnspokeable power and Majesty, and so gathereth, hee is God, and one vvith the Father:

ther: Except hee were God, and one with the Father, it could not bee, that one belieuing in Christ, could haue such ioye and peace in the heart: This is the Trueth, and hee were not God, mine heart could not haue ioye in belieuing in him. So this power wee finde striking from the Lord in belieuing, telleth vs, that the Lord is God.

Nowe to speake of the second vnion: Howe is this, that when wee looke to Christ by fayth, wee finde vs joynd with him, in that blessed societie? The eye shall not so soone bee set on Christ, and gette a blinke of him, but in him it shall finde the satiety of ioye. In the face of Christ, is all light and ioye: as Paul sayeth, Turne the heart till him, the vaile shall vanish away, and the minde shall bee illuminated, because the Lord is a Spirit, 2. Cor. Chap. 3. vers. 16. 17. When thou belieuest in him, his face shall shine in thy soule: thou shalt see no light, but in him. Is this the effect of fayth? What then shouldst thou gather? Thou wouldest neuer finde ioye, except the Spirit had vnited thee and him. All this light, power, and ioye, which is in our soules, floweth from that vnion of Christ with vs.

Then, Brethren, the sight of Christ will let vs see the two ioyfullest sightes, that euer wee saw: First, that vnion betwixt him, and his Father: and so thou wilt see thy Sauour to bee God, equall with the Father in glory and Maiesty. The next is, Thou shalt see thy selfe to stand in that societie with the Father and the Sonne. Men would be in honest societie: What more gracious, yea what more blessed societie woldest thou haue, than to be in societie with the blessed Trinitie, in glory for euer? For this is the felicitie of man, to bee ioyned with that blessed Trinitie: euen with the Father, with the Sonne, and with the holy Spirit: To whom be praise, and honour, for euer and euer. Amen.

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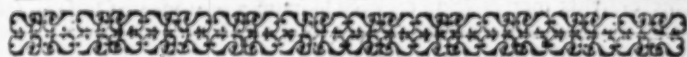
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THE SEVENTH LECTURE. OF CRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. xiiii. VERS. 21. 22. 23. 24. 25. 26.

21 *Hee that hath my Commandements, and keepeth them, is hee that loueth mee: and hee that loueth mee, shall bee loued of my Father: and I will loue him, and will shew mine owne selfe to him.*

22 *Judas saide vnto him, (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?*

23 *Iesus answered, and said vnto him, If any man loue mee, hee will keepe my word, and my Father will loue him, and wee will come vnto him, and will dwell with him.*

24 *Hee that loueth mee not, keepeth not my words, and the word which yee heare, is not mine, but the Fathers which sent mee.*

25 *These thinges haue I spoken vnto you, being present with you.*

26 *But the Comforter, which is the holy Ghoste, Whome the Father will send in my Name, hee shall teach you in all thinges, and bring all thinges to your remembrance, which I haue tolde you.*



WE haue heard (welbeloued Brethren) how Christ hath insisted much with his Disciples, to assure them, that after his departure out of this world, he would giue them another Comforter: to wit, the holy Spirit, the Spirit of Truth. and he would giue them his presence from the Heauen: Hee hath repeated his promise often, to assure them of the truth thereof. Nowe hee returneth vnto that seconde exhortation, and exhorteth his Disciples of newe, to keepe his Commandementes in his absence: *Hee, saith the Lord, who hath my Commandements, and keepeth them, in hee will loueth mee: As he would say, Wouldest thou know the man who loueth me, when I am in the Heauens, It is hee who keepeth my Comandements here on earth. Yee see the Lord is very earnest, to exhort his Disciples to keep his Comandements: as they would*

would testifie to the world, that they loue him: The Lord knew well enough the hypocrisie of this worlde; and in this latter age chiefly, that men & women would haue a pretence of loue and faith, and haue none indeed in their heart: and therefore he insisteth vvith his Disciples, that men should kythe it indeede: The babler and the speaker onely, is not the louer, but the doer. Iohn in his first Epistle, Chap. 3. vers. 18. saith, My little Children, let vs not loue in word, neither in tongue, but in deed and trueth. They who belieue, are not those who speake most, but those who doe most. *James*, Chap. 2. vers. 18. saith, Let me see thy sayth by thy workes, and I will shew thee my sayth by my workes. Christ is not a voyce, or a sound, sounding in mens eares, but the Lord Iesus is in deede and effect: and there are none who haue Christ, but they will bee feefull: There is not a man or a woman, who deliteth in euill, that hath Christ dwelling within them.

When the Lord hath pointed out the man who loueth him, the Disciples might haue thought, What vantage shal men then haue to loue thee? for wee will doe nothing without vantage: thy loue appeareth to be a burden till vs, because thou chargest vs to keepe thy Commandements. The Lord meeteth this, and hee saith, *Hee that loueth me, shall be loued of my Father*: he shall not loue me for nothing, my Father shall meet him with loue: Whosoever loueth the Lord Iesus, the Father loueth him: vvhosoever hateth the Lord Iesus, the Father hateth him: There is nothing but hatred in God against the Iewes and Pagans: vvho loueth not the Lord Iesus, let him be *Anathema*. It vvould seeme by these vvords, Brethren, that our loue preceedeth and passeth before the loue of God, and because wee loue him first, therefore hee loueth vs: But this is not the beginning of loue that is meant here: God beginneth the loue, and then we loue him: Thereafter hee meeteth vs with loue: God loueth vs ay first: vvhen we were his enemies he loued vs: he loued vs ere euer we were, or had any being: and because he loued vs, he chose vs. In this standeth loue, sayth *Iohn*, 1. *Epist.* Chap. 4. vers. 10. not that wee loued him first, but that hee loued vs first: to kythe this, hee sent his only begotten Sonne, to bee a propitiation for our sinnes. So God beginneth first to loue vs, ere euer wee begin to loue him. Paul saith, *Rom.* 5. The loue of God must bee shed abroad in our hearts, & the holy Spirit must testifie vnto vs of that fauour that God hath till vs: and hee must water our drie heartes vvith a sense of that loue: and then when the Lord letteth vs see

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that hee loueth vs, and hath assured vs of the remission of our finnes, by the death of Christ: then wee begin to meete him with loue. So, the loue vvee haue to God, is nothing, but like a little spring of vvater, flowing from that great Fountaine of his loue. Now vvhen the Lord seeth vs begin to loue him in some measure; vve begin not to loue him so soone, but as he began to loue vs; hee commeth about, and compasseth our loue. He is euer the first louer, and the last. There is none heart able to comprehend the loue of the Lord: The loue of the Lord to his owne, is endlesse. Paul sayeth to the *Ephesians, Chap. 3. vers. 18.* Yee being rooted and grounded vpon the loue of God, (there is our roote, and our foundation vve stand vpon) yee may be able to comprehend with all the Saincts, vvhat is the breadth, and length, and depth, and height of that loue. The loue of God is infinite. The heart vvill feele the loue of God: But the heart of the sinner cannot comprehend it in full measure. But to speake of our loue, it is very sober, it is nothing to speake of: and except God meete this sponke of loue continually vvith that passing loue, that sponke, vvould soone be quenched: except he continue his grace vpon vs, our loue would soone vanish away. Wee may finde this all by experience: For vvhen God hath heaped his benefites vpon vs, vvee meete him not aye vvith loue: but our loue is like to die and euansh out of our heartes. When God hath giuen a benefite, vvho is it that at the recept of it hath his heart drawne to God? When thou hast eaten, and drunken, and slept, hast thou thine heart drawne to God? The vvorld forgetteth God, vvhen it hath gotten the benefites of God. In a worde: Our loue is so small and weake, that albeit hee preasse to intertaine it, it is like to die, and dwine away. It should not bee so: For it vvill not bee vvell vvith them, and they vvare Kinges, Lordes, or Earles, vvhen they gette the benefites of GOD, vvho vvill not acknowledge him for them. And thinke once of the loue of GOD, thou shalt not loue him so soone, but thou shalt finde that loue of GOD in thine heart. Preasse to loue the LORDE, and hee shall strue to loue thee, and shall not rest to loue thee, till hee glorifie thee in the Heauens.

Hee a Ideth to, and hee sayeth, Not onlie shall the Father loue him, but the Son shall loue him also. The loue of the Father and of the Son is vnseparable: whom the Father loueth, the Son loueth: & on the contrary, whom the Father hateth, the Sonne hateth also.

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So, and thou wouldest haue the loue of the Father, haue the loue of the Sonne. Howbeit these two loues bee set downe as sundry loues, as though the Father had one loue, and the Sonne another loue, as wee see amongst men, it is not so with the Father of Heauen, and with the Sonne of God. As there is but one essence of the Father, and of the Sonne, and one Majestie: and as there is but one power, and justice, and wisdom; so there is but one and that selfe same loue of the Father, and of the Sonne: and that same loue vvhich is the Sonnes, is also the Fathers: the nature of God is loue: if there be but one nature of the Father, and of the Sonne, it must therefore followe, there is but one loue of the Father, and of the Sonne. How then get wee the sense and feeling of this loue of God? Experience telleth vs, that all the sense of loue that is in the Father, is all thorow the Sonne. Neuer man yet got a sight or sense of the loue of the Father, but by the Sonne. Hee who neuer saw the Lord Iesus, sawe neuer the loue of God, because hee is the splendor of his glory, and the image of the inuisible God. The Jewes may striue to see the Father, but neuer shall they see him, till they turne them to the Sonne. What man is hee that euer felt the loue of God without Christ? And what dow a sinner without a sense of loue and mercy? Looke if it will not passe thy power to haue any sense of the loue of God, without Iesus Christ: but when the heart is drawne to looke to him by fayth in Christ, then thou shalt get such a sweetnesse, rest, and joy, as cannot be vttered. What meaneth this? It meaneth, that the mercy that is layed vp for sinners, it is layed vp in Christ. So, let vs addresse our selues to Christ, and thorowe him wee shall haue accessse to the deepnesse of that grace in God. That then is the vantage they shall get who loueth him, to wit, they shall be met with a two-fold loue.

Now lest they should think this loue but secklesse, as is the loue of the creature, he telleth them what fruit shall come to them there thorow: If the Father shall loue you, & I, then *I shall show mine owne selfe to you*: I shall giue you mine owne presence. So there is the profit that redoundeth of the loue of the Father, and of the Son: What euer they bee, that the Lord Iesus loueth, they shall see him by his holy Spirit, howbeit he be in the Heauens. Men will thinke this a matter of no great importance, but it is the happiest thing in the worlde, though senselesse sinners thinke nothing of it, and count it of none importance. It is true, they who know not what sinne meaneth, they who haue a sleeping conscience, will

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make a little account of it, and giue them the sight of the world, they shall neuer desire to see Iesus Christ: but the joyfulllest sight that euer a ladened & wearied sinner got, who seeketh him in any measure, is the sight of Iesus Christ: I shall make a supposition to you: If there were a man condemned to die, what would he desire so earnestly, as to get a mercifull sight of the Prince? Nothing: for hee would haue hope of life. Now, what is the estate of vs all by nature? Paul telleth vs it in a word: Wee are but dead, and we are all concludē vnder sinne and damnation. And what is it to die that death eternall? Paul telleth vs, *Rom. 1. 18.* The wrath of God is manifest against all vngodlinesse, and vnrighteousnesse of men, from the Heauen. The sinner thinketh hee is free, when hee sayth, and doeth mischief: but he is captiue to death and damnation: and our only deliuerance there from, standeth in that mercifull presence of the Lord Iesus, by sayth in our soules. Thou shalt die that death euerlastingly in Hell, and thou get not a sight of Iesus Christ. Therefore let vs all strīue to see our owne filthinesse: the fairest of vs all, is filthie: wee are all but rotten stockes, meete for nothing, but to be casten into Hell. The first degree till happinesse, to a sinner, is to feelee the sence of his owne misery: A sicke body, who feeleth not the sicknesse, is in most danger: A sinner, that lieth vnder sinne, and feeleth it not, is most miserable: but a sinner, that feeleth sinne, and groneth vnder the burthen of it, getteth a gracious sight: A sad sinner, getteth the sight of the Lord Iesus his deliuerer. Dauid was glorious, yet hee counted nothing of all, if hee wanted the sight of the face of God. Lift vp the light (sayth he, *Psalm. 4. vers. 6. 7.*) of thy countenance vpon me, and giue mee a sight of thy face, and I shall bee more joyfull in heart, than they will bee, when their Wheate and their Wine did abound. Therefore preasse to feelee sinne, that thou mayest seeke the presence of Iesus.

When the Lord spake this, one of his Disciples entred in conference with him, named Iudas, not the traytor, but a kinsman of the Lord Iesus, who wrote that Epistle of Iude which is now extant: hee asketh a question, *Wherefore is it, that thou wilt make thy selfe manifest to vs, and not to the world?* As hee would saye, Is there not grace enough? is there not mercy sufficient in thee to the whole world? Why art thou then so sparing of it, that so many die without sayth? Is there not grace enough in Iesus Christ, to suffice a thousand worlds? Why will then God make a choyse? See the mar-

maruelling of the vvorlde: Men considering there is so great grace and mercy in Iesus Christ, as maye saue a thousande worldes, they say, Why is it that so fewe are saued in the vvorlde? The Lord is not carefull to answer the question, because it was more curious than profitable. The world wondereth at the same this daye: but there is none occasion of wonder. It was no wonder that God in his Iustice shoulde cast all men into Hell: but the wonder is, that God is so mercifull to miserable man kinde, that hee should sende his onely Sonne to die for any: And the Angels maruell at this, and desire to looke in into that mystery, 1. *Pa.* 1. 12. And this is the wondering of the godly, that euer they should get mercy. And this was the wondering of Paul. Wonder and thou gette Christ: thou hast cause to wonder, that euer hee shoulde haue saued thee. Paul, *Rom.* chap. 9. vers. 19. vvhether he speaketh of the eternall election, and the eternall reprobation, hee sayeth, I hated Esau, and I loued Iacob, before the foundation of the worlde. The reason of man commeth in, and sayth, Then God is vnjust: what was in Iacob, more than in Esau? There is our reason wee make. No, holde thy tongue, sayth the Apostle, It was the will of God: hee giueth not another cause: on whom he will, he sheweth mercy, and whom he will he casteth off.

Our Lesson is, Whether in time, after men bee come into the vvorlde, it pleaseth God to giue his presence to some, and to denie his presence to some other: We should not bee curious in this, but glorifie God in his mercy, to vs, vvhich haue found the presence of the Lord Iesus, and in his iustice towards the wicked. Or, vvhether thou goe higher, and consider his election and reprobation, from all eternity. Be not curious to inquire, or to reason, but knowing that it was the will of God, saye, Blessed bee thy will, O Lord, thou made the creature, glorifie thy selfe in the creature. Reason not with him, but count all that hee doeth just: and thou vvhich canst count reuerently of God, thou shalt reigne with him. The reprobate commonly chideth with God, and is curious in these things: But as for the regenerate man, hee reuerenceth the vvill of God, and giueth him all honour, and glory, in all his vvorkes, vvhether from all eternity, or in time, albeit hee perceiue not euident causes thereof. Therefore speake thou reuerently of thy God, and thinke reuerently of him, that thou with him mayst reigne in glory.

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Now to goe forward. In the words following he answereth Iudas: and marke well, hee will not giue a direct answer to the question: but leauing to answer to that curiositie, hee followeth forth his exhortation, and sayeth, *Hee who will loue mee, will keepe my Commandements.* Least that should seeme a feelelesse thing to keep his Commandements, he sayth, *I shall loue him:* and least this should seeme feelelesse, hee sayth, *The Father shall loue him, and I, and the Father, will come, and dwell with him.* This all was expounded in effect alreadie. The Lord hee giueth not an answer to this curious question. Hereby he learneth vs, that we haue nothing adoe to be curious in questions, in searching out the secret will of God. It is ouer presumptuous a thing to vs to inquire that which is not communicated to the Angels: they will not get leaue to sit on his secreete counsell. Doe as hee commandeth thee to doe: aske not, why hee biddeth thee.

To come to the purpose wee haue in hande: Wee shoulde not bee so curious to aske, vwhy will not the Lorde saue the vvorlde? as to enter into the waye of saluation our selues, and to see that wee keepe his Commaundementes, and loue him, that hee may loue vs: and louing vs, hee may come, and abide with vs: and that not for a short space, but for euer. Wee shoulde enter into the way to get his presence. Christian Religion standeth not so much in curiositie, or in speeches, as in the sence of the heart, & in a practising of that loue of the heart, in the life and conuersation. The Apostle Paul, in the fourth Chap. to the Ephes. vers. 22. 24. telleth vs, what it is to learne Christ, euen to put off the olde man, and to put on the newe man. This for the answer. Yet hee insisteth in that, that they should keepe his Commandement: No, it cannot bee preached enough to keepe the Commandement of Christ, because our nature is so backward. And as before he pointed out the man who loued him, so now he pointeth out the man who loueth him not: and that is he *who keepe not his Command* and blessed word, that he hath giuen for our weale. Who is it then who loueth him not? hee who keepeth not his Commandes. Marke, when yee see a man taking pleasure to displease God, and leading a life directlie contrary to the will of God; point out that man, and saye, *This is a man who hateth God in his heart.* Iudge not of a man by his tongue and speeches: for oftentimes hee vwho doeth vvorst, speaketh best. Aske at an hypocrite, if hee bee a Christian or not? hee will bee angrie with you, because hee not seeing himselfe,

thinketh himselfe as good as any other: (It is an easie thing to the tongue to cloake the filth of the heart of the hypocrite.) And vvhhat will his hand be doing then? It will be vttering it selfe in a filthie life. So take not vp the disposition of the heart of man or vvoman by the tongue, but by the hand: for the hand will saye to the tongue, Tongue, thou liest. *John*, 1. Epist. Chap. 2. Vers. 4. If any say, I know God, and keepe not his Command, he is a liar, and the trueth is not in him. And againe, Chap. 4. Vers. 20. If any man say, I loue God, and hateth his brother, he is but a liar. Who is it that controlleth the tongue? and testifieth before the world, that the heart is but false? It is the hande, and the worke: the tongue is but a cloake of fallensesse. Marke a saythfull man by his hande, and not by his tongue. Our Lord sayeth, in the seuenth Chap. of Matth. and the eighteenth vers. It is vnpossible that an euill Tree can bring foorth good fruit.

Yet he insisteth in this matter, for hee is very earnest to recomende this obedience to his Disciples, and to vs all: and hee furnisheth the last argument whereby they should be moued to keep his Commandement: and he leadeth them vnto that Fountaine of all his wordes, vvvhich was that glorious Majestie of his Father: The word, sayth he, vvvhich yee heare, is not mine, but the Fathers vvvhich sent mee. Would yee haue the ground and fountaine of all sayth? of all obedience? of all well-doing? and of all securitie in this life? The ground of all, is the onely mouth of the Father. So that when a man vnderstandeth that word that hee should belieue into, it is not the worde of man, but that Verity that floweth from the mouth of the Majesty of God: then the heart gripeth vnto it, & belieueth: then the hand executeth it: then there followeth obedience: But when the heart is not perswaded, that the word flowes from that mouth of God, but from man, then the heart will draw abacke, it cannot belieue, and the life will not follow it.

Then Christ learneth vs here, If wee would haue the people believing, and obeying his worde, to draw their eares to heare the Lord speaking, and then the hearts of the saythfull will receiue it vvith joye, and practise it. Away with all the wordes of men, of all creatures, of all Angels: they cannot bee a solide grounde to our sayth: neither can the authority of the Kirke bee a ground to our sayth, albeit the foolish Papists affirme, that the cause wherefore vve belieue the Scripture, is, because the Kirke sayth, it is the word of God: for except the Scripture bare witness of the selfe, that it

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vvere of God, and the word of God, truly the authoritie of the Kirke could neuer make vs belieue, nor perswade vs the same: For the ground of our sayth must bee the voyce and testimony of God himselſe speaking to vs. Onely this word of the Olde and Newe Testament, vvherein God himselſe ſpeaketh, is able to eſtabliſh our ſayth.

The Lord when hee hath exhorted them, perceiuing that his vvorde tooke not that effect in the heartes of his Diſciples that it ſhould haue done, notwithstanding all his gracious ſpeaking (for he knew their hearts) he meeteth this, and he ſayth, *I haue ſpoken theſe thinges being preſent with you:* And howbeit they bee not ſo effectiual in you for the preſent, bee not diſcouraged: for when I ſhall paſſe to the Heauen, *the Comforter, which is the holy Ghoſt, Whome the Father will ſende in my Name, ſhall teach you all thinges, and hee ſhall call theſe wordes to your remembrance, which I haue tolde you.* We may learne here firſt the word hath none effect in the heart, without the Spirit accompany it. Let it bee the worde of God, and flowe out of the mouth of God, yet and hee concur not with the worde by his Spirit, the word ſhall worke none effect in the heart.

There are two Doctours who teach vs: one Doctour outwarde to the eare, and another inwarde, that is, the Spirit, vvho mollifieth the heart: Let the outwarde Doctour ſounde neuer ſo long in the eare, if the inwarde concur not, the worde ſhall doe no good: And except that Spirite open the eye of the ſoule to ſee, and open the heart, as he opened the heart of Lydia, (*Act. Chap. 16. verſ. 14.*) to receiue that ſeede of the worde, the heart ſhall bee as a cloſed Booke, and harder than it was of before. Marke another thing: The Spirit of the Lord Ieſus will not accompany the worde at all times, no, not in the hearts of the ſaythfull themſelues: The Apoſtles were a prooſe of this: Howe much ſpake the Lord to them vvhen he was in the world? and how little effect tooke it in them, till he went to the Heauens? In the 29. chap. of Eſay. verſ. 11. ye reade, the word of the Lord is like a cloſed booke to the vnfaithful. Nowe this is true likewiſe, the worde of God to the godly ſometimes is like a cloſed booke: and they will haue ſuch a hardneſſe at times, that they will haue no ſenſe of it; not to indure them, but to humble them. And if euer there was matter of humiliation, heere it is, that when God ſpeaketh, thou wilt ſtan-
de vp, and not regarde him, and receiue no fruite nor conſolation of it.

Vpon this riseth the Lesson to vs all, that the Lord Iesus gaue vnto his Disciples, Howbeit at sometimes wee will finde an euill disposition of the soule, a deafnesse, a blindnesse, and senselesnesse, Take this consolation, Be not discouraged altogether: Let not the Minister leaue off to preach, and let not the people leaue off to heare: but let euer the seed bee sowne, and let euer the heart receiue the seede, and holde euer vp the eare: and in despite of thine heart, when thine heart would loathe it, euer heare, and strine to holde vp thine eares, and abide in patience, till the Lord send better. Peter, in his first Epist. chap. 1. vers. 23. he calleth the seed of the word an immortall seed. It will neuer die: it may be choaked, & holden down: It can no more die, saith Peter, than God can die. So of necessity, in the ende, when it shall please God to waken that word, by his holy Spirit in the heart, then it shall afford solide joy and consolation till vs: these sentences shalbe called to our remembrance, which wee heard before without fruit and edification. We haue found this in experience, whē man or woman hath most adoe in affliction, this same very Comforter will come to the heart, and renew the remembrance, and will cause them to haue a joy in that word which they heard before with deafe eares. And this is true, that at the last hee shall comfort his owne with that worde which they hearde with deafe eares: for the worde cannot passe away without some effect. Hee sayeth, The holy Spirit *shall teach them all things*. We know, he who teacheth, is called a Teacher: yet when he sayth, The holy Spirit shall teach, he calleth him not a Teacher, but a Comforter, because al his doctrine tendeth to consolation. There is no comfortable doctrine, but that doctrine of the holy Spirit inwardly working in the soule. We will say, Men will teach comfortable doctrine: but all the comfortable doctrine we heare, proceedeth of this, that the holy Spirit accompanieth their doctrine, and worketh comfort inwardly. If thou hast anie consolation inwardly by teaching, thou mayest reioyce, and bee assured, that thou hast a glorious Doctour, euen the third person of the Trinitie, in thine heart. There is no consolation in the outwarde Teacher, without him, *whome the Father shall sende in my Name*. The Father sendeth the holie Spirit in the Name of the Sonne, and sendeth that Spirit by his Sonne, as Mediator. The Spirit and all his graces, floweth till vs from the Father, but mediately thorow the Sonne, as a mediate person. There commeth not a grace till vs, but thorow the Sonne. All power is giuen to him, and thorow him

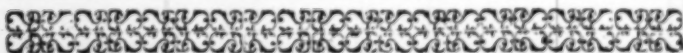
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immediately all joye is conuoyed to the creature. The Iewes and Paganes passe ouer this, and thinke to climbe vp to God the Father without the Messias: but they shall neuer see him: for the God of Heauen hath placed in him, as in a store-house, all grace, vvhich he shall bestow vpon the vvorlde: as Iustice, Mercy, Sanctification, Ioye, Peace, and tranquility of Conscience: and hee hath bought them by no lesse price, than by his Blood: they are all bought by the blood of the immaculate Lambe of God. Thou vvho hast gotten a sponke of that grace, thou hast gotten a greater grace, than if thou hadst gotten all the Kingdomes of the vvorlde.

But what shall he teach you? *All things*: Not all the fantasies of men, nor the inuentions of the Pope, but all things *I haue tolde you*. The Lord be mercifull to this worlde, vvwhich wandereth after the inuentions of men: And blessed art thou who restest vpon that vvord which the Spirit hath told. Marke: hath the vvorde preached none effect, but by the Spirit conuoying it? Not: Euen so on the other part, the Spirit will teach nothing, but that which hath come out of the mouth of Iesus Christ. Bee not deceived: What call I the word of Christ? That is the word of Christ, that the Prophets spake of olde, as Peter testifieth: for the Prophets spake by the Spirit of Christ. Next, I call the word of Christ, that which he spake himselve in the worlde. Thirdly, that which the Apostles spake. Last, I call the worde of God, the Scriptures of the Olde and New Testament, vvwhich the Lord hath registrated in his mercie: And take it awaye, miserable darknesse shall come vpon the vvorlde: Let it stand, giue it the owne power, it shall shine like light vnto the worlde. They will saye, it hath not all that Christ spake, and that the Apostles spake. I answer, The Lord Iesus spake nothing, nor his Apostles spake nothing, but all in effect is contained in this written word. There is not a word that the Spirit of Iesus shall speake vnto thy soule, but onely that which is registrated in the Olde and New Testament. That Trueth shall stand in spite of the world. This place therefore confuteth all them that are enemies to the Scriptures. Mahomet began, & said, the Scripture was imperfect: The Pope brought in mens Traditions, to supply the wants of the Scriptures. Others, as the Anabaptistes, awaite on that reuelation of the Spirit, besides that reuelation of Iesus Christ in his worde: But in spite of them, they shall get none other reuelation: nor the Spirit shall accompany no word but that

which Iesus hath spoken, & left in register. Now, Lord if we, with whome hee hath let his light remaine, shoulde praise him! The Lord accompany his worde with the presence of his Spirit, that Comforter, in our soules inwardly, till his comming in the Cloudes, and we see him face to face: To whom bee praise, honour, and glory, for euer and euer. Amen.



THE EIGHT LECTURE,

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. xiiii. VERS. 27. 28. 29. 30. 31.

27 Peace I leaue With you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart bee troubled, nor feare.

28 Yee haue heard howe I saide vnto you, I goe away, and Will come vnto you. If yee loued mee, yee would verily reioyce, because I saide, I goe vnto the Father: for the Father is greater than I.

29 And now I haue spoken vnto you, before it come; that when it is come to passe, yee might believe.

30 Hereafter Will I not speake manie thinges vnto you: for the prince of this World commeth, and hath nought in mee.

31 But it is, that the worlde may knowe, that I loue my Father: and as the Father hath commanded mee, so I doe. Arise, let vs goe hence.



N the beginning of this Chapter, Brethren, Christ began to comfort his Disciples against the time hee was to with-drawe his bodily presence from them: and he continued a while in comforting them: and then after he beginneth to exhort them, First, to belieue in him: and next, to obedience to keepe his Commandementes: and hee insisted chiefly in this, That they should keepe the worde hee spake vnto them in his absence. Now in the beginning of these

words

wordes wee haue read, the Lord returneth againe to that consolation that he began with: to wit, That they should not bee troubled in his absence. The argument is taken from that peace hee leaueth with them: Seeing I leaue peace with you, what need yee to bee troubled? Weigh the wordes, for they are weighty, *Peace I leaue you*, sayeth the Lord: No question hee alludeth to that common fashion of salutation that was vsed amongst the Iewes in their meetinges and departinges, wherein they wished peace one to another: by the which word they vnderstood all kind of prosperitie, in things earthly and heauenly. So the Lord would say, I am now to depart from you, but I leaue something behind mee to you, to wit, my blessing & prosperity for euer. Now least it should haue bene thought, that he left peace vnto them no other wayes, than the men of this world vse to do, he subjoyneth, *My peace I giue you*. There is an emphasie in these wordes, *My peace*, and *I giue you it*: As the Lord would saye, Men may well wish peace to men: but it lieth in no mans hands to giue peace: there is no Angel in Heauen able to giue peace: but I, sayeth the Lord, shall giue you it: I am not only, sayth the Lord, a wisher, but a giuer: There is no man able to giue his owne peace, because no man hath peace to giue: Men may wish peace from God, as to the *Philipp.* 4. 7. It is called the peace of God. None of the Apostles will say, *My peace*: but the peace of God: and therefore hee is called the God of peace, *Rom.* 16. 20. The Lord Iesus hath peace to giue, as the Father hath peace: Yea, more, he would signifie by this peace, not a common sort of peace, but an inwarde peace of conscience, the rest to the soule of a sinner, that peace that passeth all vnderstanding, *Philipp.* Chap. 4. Vers. 7. The rest of the soule, as yemay reade in Matthewes Gospel, Chap. 11. Vers. 29. where Christ sayeth, Come vnto mee all yee that are weary, and laden, and I will ease you, and yee shall finde rest to your soules. Take this peace away, there is no rest to the soule. This peace is called Christes peace, because it floweth from him immediately till vs, that wee may haue a good conscience, that we may haue assurance of the remission of our sinnes: for herein standeth chiefly a good conscience, when it sayeth, thy sinnes are freely forgiven thee. Wee knowe this good conscience standeth in fayth thorow the blood of CHRIST. Take awaye the blood of CHRIST, there is no conscience that is good. *Heb.* 9. 14. The blood of Christ purgeth our conscience from dead works, to serue the liuing God: that is, it purgeth vs from our sins.

So ye see this, that all the joy of the soule floweth from the blood of Christ Iesus: and therefore worthily he calleth it his peace, because it commeth thorow his blood: without the which peace, there is no rest, howbeit yee had all the peace of all the Princes of the worlde: Let the Traytors haue the Kinges peace, and let them vwant this peace; let them passe as they will, they haue no peace.

Yet he insisteth the third time, and subjoyneth, *Not as the worlde giueth, giue I it.* He marketh the manner of the giuing, and maketh an exposition of the giuing of it. Worldly men will take vpon them to giue peace, but the worldes peace is but for a fashion: the mouth will wish peace, and the heart will curse: this is the peace of the worlde: That peace of the worlde is so fecklesse, that scarceilie vwill a man wish that peace from his heart. As the Lord woulde say, I speake not only with my mouth, but from mine heart I wish it, and I shall effectuate it indeede. A man may wish well, but it vwanteth effect. Yee see now this three-folde repetition. Will yee vweigh the words, yee shall finde a wonderfull intier loue, and vnspeakeable heartinesse, vttered by the Lord in his Farewell. These vvords let vs see, that he not only leaueth peace and loue behinde him, but his very heart. Besides all the grace wee haue of Iesus Christ, they who loue Christ, they haue his heart. Looke how tenderly he loueth saythfull men: howbeit hee bee in the Heauen, yet he leaueth them his very heart, and inwarde affection: there is an vnspeakeable loue.

Now when he hath taken his good-night, he concludes, Seeing I haue left you peace, and I giue you it, vvhat then needeth *you to bee troubled?* Marke then this conclusion: Where the peace of the Lord is not, there the soule of man hath no rest, there is nothing but trouble and griefe there. It is true, great sinners, vvho vvill haue no part of Iesus Christ, vvill haue some kind of rest, and who vvill bee so merry as they? (Bloody murderers, vvicked blasphemers, and vile adulterers, vvill by appearance haue peace.) But, Brethren, this is but a false peace: and assuredly it is better a thousand times, to haue an vnquiet and restless soule, than to haue a secure life: for a senselesse carnall security, is a sure token of a sudden iudgement to come. Paul, in his first Epistle to the Thessalonians, Chap. 5. Vers. 3. sayeth, When they say, there is peace and safety, then shall come vpon them sudden destruction, as the trauell vpon a vvoman with child, and they shall not escape. The lounes will bid cloze the yates, and bid watch: let him bid as hee vvill,

vwill, the judgement of God shall not passe by him, and his yates shall not holde out the wrath of God, but it shall come on him, as the paine commeth on a woman in the time of her birth. So, in one vvorde, they who want this peace, they haue no peace: No peace to the wicked, *Isai. 57.* By the contrary, vvhen the Lord Iesus giueth peace to the heart of a sinfull man or woman, vvwhose heart is troubled, then the heart of a sinner hath peace. I put the case, that a man were in great danger, euen at deaths doore, yea, and he were in the fire; and the Lord Iesus giue him his peace, and saye, I giue thee my peace, then the soule shall be in exceeding joye. Tyrantes haue marueiled, that the Martyres who suffered for Iesus, should haue had such a joye as they had. So, if the Lord Iesus will once say, My peace I giue you, then the soule will rest on him with such a joye as is vnspeakeable. So the Apostles felt this indeede. In one vvorde, the peace of Iesus Christ guardeth the soule, and maketh it sure: as Paul sayeth to the *Philipp. Chap. 4. Vers. 7.* Thus farre now hath the Lord comforted his Disciples.

Nowe in the next Verse hee beginneth to speake more sharply, and hee, as it were, findeth fault with them, that they loued him not well enough: and they vttered it, in that they were so grieved and displeased at his departure. This formeth that the Lord vseth, teacher vs this, that in comforting of heauy hearted sinners, (Who should bee comforted, but the heauy hearted?) thou vse gentle reproofes: for the heart that is heauy and sad, vvill hardly take consolation, but will delite in sadnesse. Looke howe yee shall comfort them: not to holde vp the heart aye with comfort: but reprove it with some piece of sharpnesse, as it were. So Dauid in the *42. Psalm. vers. 11.* vvhen he findeth himselfe carried away with a vehement affection of sorrowe, and ouer farre casten downe in his exile, he sayth, Why art thou casten downe, my soule? and why art thou disquieted within mee? vvait on God, for I will yet giue him thanks, &c. So wee should presse downe the affection with a reproofe, as the Lord doth here. Hee layeth downe the ground of his reproofe, *I tolde you, I would goe away, and I tolde you, I would come againe in my Spirit: and now I am to depart to my Father.* Now, he saith, yee loue me not, because ye reioyce not that I am to goe to glorie vvith my Father: for my Father is greater than I: that is, I goe to be partaker of that glory which the Father hath: and when as yee are sad at my departure, ye vtter that yee enuy my glory. Marke the wordes: Heretickes who allea Iged that Christ was a God, but created

created in time, and not equall with the Father. Though they got a great vantage out of this place, *The Father is greater than I*: The Fathers of olde expounded this place well, That it was to be vnderstood of the humane nature, and not of the diuine. Yet there is another exposition of this, that is, That this place is not so much to bee vnderstood of the nature of Christ, as of his office: The Godhead of the Lord Iesus, the Sonne, being equall with the Father, taketh an office vpon him, by the which he becometh inferiour to the Father: to wit, hee becometh Mediator: The office standeth in this, He taketh vpon him the flesh of a seruant. Next, he becometh obedient, yea, euen to the death of the Crosse, in that nature: so in respect of this office, he maketh himselfe inferior to the Father. By this we must not gather, that he was inferior to the Father in person, Majesty, or essence; howbeit in office hee was vnequall & inferior to the Father: For as that reuerent Father Cyrillus sayeth, *Misfio & obedientia non tollunt aequalitatem potentia, & essentia*. Therefore yee see, the Heretickes, as namely, *Arrius*, out of this place haue no ground for that blasphemous heresie. But consider yet more narrowly what the Lord saith, *And ye loued me, ye would haue reioyced, in that I said, I would depart*. As he would say, The very wordes that yee turne to your discomfort & sorrow, should haue bene mater of joy and comfort. There is neuer a word that the Lord speaketh to his owne, no, neuer one, but in them all is matter of joye: howbeit the words will seeme sharpe, yet all the words of the Lord that he speaketh to his, tende to their joye and consolation: and all they that loue the Lord Iesus, should construct all the deeds & words of the Lord to their comfort: let him take away worldly riches, honour, health, friendes, life it selfe, &c. all should work comfort to them. But, brethren, we are so corrupt & blind by nature, that we see not the Lords purpose, & what he is doing to vs: & we make the words of the Lord, wherein we should take pleasure & ioy, to be mater of displeasure. I speak not this, to take away sense of the sharpnesse of the Lord, & to comend *Stoike* senselesnes: but herin we fail, that sadnes is without ioy & cosolati^on. Now the Lord craues this, that with bitternes we should taste sweetnes: indeed heavines is the comliest thing that can be in a Christian, & sadnes becometh a sinner well: but in the mean time there should be joy in the soule. *1. Thes. 5. 16. Reioyce euermore*. He findeth no fault with them, that they were sad, but because they would receiue no comfort. He saith, *If ye loued me, ye would reioyce, because I said, I go to the Father*. One who loueth another

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truly, will reioyce in the weale of the other. Loue brings a rejoycing: he or she that loues Christ, that gets greatest joy in the hart, as enuy eats vp the hart of man or woman, in whom it is: one who loues another, will reioyce at the good estate of the other, at his prosperity, riches & honor: one who loues the Lord Iesus well, rejoyces to see him glorified: & that shold be our joy to see the Lord Iesus glorified, & his kingdome aduanced: & cursed be thou who laughs at the down-throwing of the kingdom of the Lord Iesus: no, they who loues God, will curse all their kin: & as he sayes here himself, *they who loue the Lord Iesus, their delite shall bee to see him glorified.* Th' Apostles not taking such ioy as they ought, to see him glorified, their loue was preposterous: no doubt they loued him intierly, *Peter* loued him, *Iohn* loued him, & the rest loued him; yet the Lord shewes that their loue was with a great ignorance, & the flesh was mixed with it, it was not sincere. So let vs tak heed to our loue: not only to that loue we beare to Christ, but euen to men, man to wife, parents to children, we should take heed that it be a true loue, and not a preposterous loue: I call it not a true loue, that hath nothing but sadnes with it for the death of another: whē a Christian goes to ioy, and when we are sad for them, then we viter an enuy in our heartes of their glory. Indee we should not want naturall affection: and wee may haue displeasure for the want of our brother: but looke that displeasure bee not for thy brothers ioye, and that hee is participant of that glorie with Christ, and the hope of that Resurrection. The remembrance of the assembling of the Sainctes of God, to meete their Head in the Cloudes, shoud cause thee reioyce. The Lord lift vp our heartes to the Heauen from this earth, whereon we are so fixed: and make vs to waite continually for that blessed assembly of the Sainctes; that when hee commeth in the cloudes, we may be carried to remaine with him in ioy for euer.

Now in the words following the Lord setteth downe the ende of his speaking to his Disciples, and chiefly of this, that he forewarneth them that hee was to depart. Heere is the chiefe ende, *That they should belieue in him, that hee was that promised Messias, the Sonne of God: & when they should see the accomplishment of all his sayings, that they should belieue.* The whole word of God leads vs to this, that men should belieue in Iesus Christ, there is not a word spoken in the Scripture, but it leads vs to Christ, whether the Lord speak of things to come, as in the Prophets, or of things done, as in the Evangelis, all tendeth to this, to leade vs to Iesus

Christ,

Christ, to belieue in him: They who get not this end in the word, they get no fruit of the word. Hee sayth not, These things I tolde you before the hand, that ye should belieue: But he addeth, I haue told you them before the hand, *that when they come to passe, ye should belieue.* The perfection of sayth standeth not in fore-telling, but in accomplishment. It is true, the fore-speaking of the thinges of Christ to come, hath force to worke sayth in the heartes of men and women: All the godly men and women before Christ, had nothing but fore-telling of Christ, that hee was to come into the vworld: and vpon these fore-tellings they belieued. So the predictions of Christ in all time wrought sayth in the heartes of the Fathers of olde: But sayth then is confirmed and made stronger, vwhen the euent answereth to the prediction: And therefore wee vwho nowe liue, haue greater matter of sayth and consolation, than they had who liued vnder the Lawe: they had but the predictions of Christ, but we now vnder the Gospel, haue not only the predictions, but also the accomplishment of all that was spokon & fore-told by the Prophets: And therefore Christ comparing vs to the people of old, (*Luke, 10. 23.*) sayeth, Blessed are the eyes that see these things which ye see: I say to you, Many Kinges and Prophets desired to see these things that ye see, and yet saw them not. And againe, Abraham longed to see my dayes, *Iohn, 8. 16.* In very deede, vvee haue a great blessing, vwho are come into the worlde since Christ came: But here is the fault, We cannot apprehend that joye and happinesse. The Apostle considering this, hee sayeth, Rejoyce continually, *1. Thessal. 5. 16.* Wee neuer consider the grace vvhich we haue vnder the Gospel.

When he hath set downe this ende, the Lord appearingly concludeth this conference with his Disciples: *Hereafter I will not speake many thinges to you: And hee giueth the reason: for why? The Prince of this worlde commeth:* My speach is cut off, because the Deuill is come against mee, vvith all his force: and hee is come like a Burrio, to execute that which the Father ordained to be done from all eternity. Marke: as the houre drewe neare, vwhen the Lord should haue laide downe his life for the world; so the Deuils drew neare, vvho were appointed to execute that turne: and they began to assault him very busily: and assault him not only by the wicked instrumentes, as Iudas, Pilate, and the Iewes, but the Deuill, and all the whole force of Hell, in their owne persons, rushed out vpon Christ, and especially when the Lord Iesus hung vpon the

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Crosse: at that time chiefe lie hee had his combate with the Devils. Bee not deceiued, Hee suffered not onelie that paine in bodie, and wrath of his Father; but at that instant hee had a battell with all the Devils in Hell, for they thought to haue wracked him then, and to haue triumphed ouer him, and by his wracke, to haue wracked all men, and to haue disgraced the glory of God: for in Iesus Christ, is all the glory of God, and all saluation of man. Paul in the second to the Coloss. Vers. 15. sayeth, That Christ vpon the Crosse triumphed ouer the powers of Hell, and made an open shewe of them: and this importeth, that they rushed on him on the Crosse, that they might ouer-come him. Christ fighteth with all the powers of Hell on the Crosse, and taketh all the power from them, and openlie in the sight of the worlde hee lea- deth them captiue, after the manner of a victorious Conquer- our. Yet ere wee leaue this, wee see another thing: As the houre drewe neare, as the Devils drewe neare, with the houre of Iesus Christ, What doeth hee? Goeth hee to eschewe them? Goeth hee out of Hierusalem, as hee did of before? Goeth hee to hide himselfe? No, no: But as the houre drewe neare, and as the De- uils drewe neare, so the Lord Iesus meeteth death, and the De- uill, and draweth neare to them, and willinglie putteth himselfe into their hands, knowing it was the will of his Father. Hee is as readie to die, & offer himselfe, and put himselfe into their hands, as they were bent to seeke him. This is our lesson: When the Lord giueth vs tokens, that Death is at hand, as Age, sicknesse or afflictions: for they are summondes to warne vs: What shoulde wee doe? Should wee abhorre from it? No, goe forward, and bee readie to imbrace death: goe to him, and meete him, and take a gripe of him: as hee imbraceth thee, so imbrace thou him: for death is nothing else, but a passage to ioye: when thou abhor- rest death, thou abhorrest that porte to glorie, and eternall life.

Now I goe forward: It might haue beene saide by his Disci- ples, What? Hath the Deuill such a power ouer thee? Art thou so vanquished by him, that thou must breake of speech? The Lord meeteth this, and saith, *He hath nought in me*: That is, For all his coming against me, he hath no power or iurisdiction ouer me: thinke not, that the prince of this world hath ought ouer me: the prince of this world, or rather the tyrant with his tyranny cometh in by sinne: Sinne entereth not so soone, but as soone hee be- gins to reigne: & where sin is, there is his power: But would the Lord say,

in me he shall find no matter of his kingdome, therefore hee hath no power ouer me. Another generall: It is not seemly that the inferior should haue power ouer the Superior: But so it is, the Lord Iesus is God, and the Deuill is his inferior; therefore hee hath no power ouer me. He assaileth him, because he had our burden vpon him. Nowe marke one thing: The holy Spirit in the Scripture, New and Old, vvhether he speaketh of the suffering of Christ, he is very carefull to note these circumstances, that Christ suffered nothing but that which God decreed. In the Acts, 24. Chap. What could they doe to him, but that which thy counsell had decreed? Another: vvhether it commeth to the execution of the decree, the Spirit maketh God to be the Agent, vvho decreed it. Looke the eight Chapter to the Romanes, Hee spared not his owne Sonne, but hee gaue him to the death. What was the Deuill, but an instrument in the hande of God? The holy Spirit telleth vs this also, that the Lord Iesus suffered willingly: as willing was the Lord Iesus to suffer, as was the Father to giue him. Iohn, 10. vers. 18. No man taketh my life from mee: I haue power to lay downe my life, and to take vp my life againe. *Gal. 1. 2. Heb. 9.* Hee offered himselfe. Wherefore is it that the suffering of Christ is set downe with these particular circumstances? The first reason is, The Spirit of God will let vs see, that in the suffering of Christ there is no disgracing of the glory of God: indeed if he had suffered against Gods will, and his decree, then God had bene disgraced: but when wee knowe it was not against Gods will, there is no disgracing of the glory of God. Another is, If the Crosse of Christ had bene against Christs owne will, it had bene a great discomfort to men and women, and had bene a great offence to the worlde. Last, the willingnesse of the Sonne to suffer, letteth vs see that the suffering of Iesus Christ, was obedience to the Father. When a man doeth a thing willingly, because it is the will of God, offereth vp his life willingly, and dieth willingly, there is obedience: But let him die ten thousand deaths, if he doe it not willingly, it is none obedience: I suppose that the Son of God had not suffered willingly, wee would haue had no saluation: the obedience standeth not only in suffering, but in that he died so gladly, suffered so willingly, with such a loue, to powre out his life for the world: as yee may reade in the 53. Chap. of Esay, Hee was like a Lambe before the Shearers. So when wee looke to the death of Christ, let vs not looke to his death so much, as to his patience & willingnesse.

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In the last verse the Lord setteth downe the ende of his suffering, wherefore he putteth himselfe into the handes of the executioners: I doe this, *that the worlde may know, that I loue the Father.* This is the end: Wee see first in this end, the ground of the obedience and suffering of Iesus Christ. What needed him to be so obedient, and to deject himselfe so farre? Yee may take it vp in one worde: All this obedience proceeded of an vnspeakeable loue he bare to the Father: It is true, the loue of the saluation of man moued the Lord to this obedience also, no doubt: and this vnspeakeable loue moued him to giue his life for them. But marke yet, this place letteth vs see, the chiefe ground of his obedience was not the loue of the world, but the loue of the Father. Paul, 2. *Philipp.* 3. 6. 7. 8. speaking of the obedience of Iesus Christ, letteth vs see, and pointeth out that humiliation of Christs proceeding of that loue he bare to the Father: Let that affection, sayth he, be in you, that was in Christ Iesus; who being in the forme of God, thought it no robbery to bee equall with God: but hee manited himselfe, and made himselfe of no reputation, in taking vpon him the shape of a seruant, and in that shape hee became obedient to the Father to the death of the Crosse. That obedience then flowed from the loue he bare to the Father. Yee would thinke it a great matter to two kinges, the one of them as great as the other, if one would serue the other in a worldly seruice, yee woulde thinke it a great loue the one bare to the other: The Lord Iesus being equall with the Father in glory, humbled himselfe to the Father. What followed on this obedience? As hee dejecteth himselfe thorow loue to obey the Father, so the Father loueth him vnspeakeably. Paul (2. *Philipp.* vers. 9. 10. 11.) letteth vs see the effect of this loue: hee exalteth him to a wonderfull sublimitie, and hee giueth him a Name aboue all the names of the worlde, That at the Name of I E S V S, all things in Heauen, and in Earth, and vnder the Earth, should bow their knee: or else, if they will not bow, they should bee broken.

Now, Brethren, to draw this example to our selues, wee haue this lesson to learne: What is the ground of true humilitie? (I speake not of fained humilitie, but of true lowlinesse, which is the best vertue in a Christian man: Learne of mee, sayeth Christ, that I am humble and lowly in heart. *Math.* 11. 29.) not only of obedience to Superiours: for Christ biddeth thee bee obedient and seruiceable, not onely to Superiours and equals, but to inferiours, and each

each one to another. What is the ground of this humilitie? Euen the loue of the heart : and a man haue true loue in the heart, hee will not care how lowlie he be in the world. So when yee see a sober Christian, point him out, and say, There is a louing hearted Christian. Would yee knowe what followeth on humilitie. an I lowliness? Obedience. What followeth vpon obedience? They who in loue humble themselues, to exalt others, and obey them, shall find that God will meet them with loue, and exalt them. Wherein standeth the band of loue? When euery one preferreth another to himselfe. Heerein standeth humilitie : humilitie beginneth with loue, and endeth with loue. By the contrarie: What is the ground of pride? A foolish selfe-loue, when a man taketh pleasure in his owne corruptions, and hath a conceit of himselfe, and an hatred and disdain of others. Wherewith is it met? With a mutuall hatred and disdain : That man who is proude, stinketh both in Gods nose and mans: and as humility intertaineth peace amongst men, so pride breaketh the amitie and loue, and rents the body of Christ: so that pride is the most vnseemly thing in any man, and it is a note of them who pertaine not to Christ. Striue euer to be like Christ, in being humble: and haue loue in thine heart. But what is the chiefe ende of the suffering of Christ Iesus, and of his humiliation? The Lord sets it down in these words, *That the world may know that the Sonne loueth the Father.* Indeed this is one end, yea, the chiefeest which we should all consider. Another is, that we may know, that Iesus Christ hath loued vs. Looke in, thorowe the body of Christ into the heart: looke not to the nailes, and to the woundes of his side, but to that heart of his: and chiefly to that infinit loue that the Sonne hath borne to the Father. Thou mayst say, What a vantage is it to mee to know that obedience of the Sonne to the Father, and that loue? When thou seest that Sonne of God equal with the Father, how hee humbled himself so lowly, that no creature in Heauen, or in earth, Angel or man, euer humbled himselfe so as the Sonne ; It serueth thee to this ende, to learne thee who is a creature, and who is but a seruant, to humble thy selfe before God, and to glorifie thy God: And indeede, albeit there be many things to moue vs to humilitie, yet and a man get not the sight of that humiliation of Iesus Christ, he shall neuer be truly humbled. Paul, in his second Chap. to the Philippi. to stirre vs vp to humilitie, he bringeth in the example of the humilitie of the Sonne to the Father. Ye will aske, Haue we any profit of this, that we be humbled

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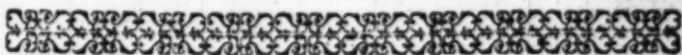
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to the Father? Hast thou no profit in glorifying God? Neuer one serued such a Master, and neuer one got such a glory, as they shall get, who glorifie God. Was Christ exalted highly? Thou shalt bee also exalted. I aske then, Wherein standeth thy misery? and wherein standeth thine happinesse? There is the only joy that the creature hath: when it hath humbled it selfe to the Father, it obeyeth him, it glorifieth the great God the Creator: And herein standeth the happinesse of man, euen to haue his heart loosed to glorifie the Lord: The godly finde this in experience. And by the contrary, when the faythfull soule is locked vp, and hath no pleasure to glorifie God for his graces, albeit it had neuer so great aboundance of all things in the world, yet it counteth the selfe to be in great misery. Paul (*Rom. 7.*) feeling this rebellion in him throw the remains of sinne, crieth out, Miserable man that I am, who shall deliuer me frō this body of death? Indeed if thou make rebellion to God, if thou hadst all the pleasures in the world, thou art miserable. Felicity is, when the heart is loosed to serue God: for the end of gifts, spirituall & temporall, is to glorifie him: and misery is, when the heart is locked vp in hardnes & rebellion to God. God giue vs grace to see this, that we may be instant with God, to get our hearts loosed to glorifie him; and so haue that felicity which is only true felicity, through Iesus Christ: To whom, with the Father, and the Spirit of grace, be all praise, honour, and glory, for euer. Amen.



THE NINTH LECTVRE.

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. XV. VERS. 1. 2. 3. 4. 5. 6.

I Am that true Vine, and my Father is that Husband-man.
 2 Euerie branch that beareth not fruit in mee, hee taketh away: and euerie one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3 Now ye are cleane, through the Word which I haue spoken vnto you.

4 Abide in mee, and I in you: as the branch cannot beare fruite of it selfe, except it abide in the Vine; no more can yee, except yee abide in me.

5 I am that Vine: yee are the branches: hee that abideth in mee, and I in him, the same bringeth forth much fruite: for without mee can yee doe nothing.

6 If a man abide not in mee, hee is casten forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.



Ye haue heard alreadie (Brethren) in the fourteenth Chapter of this Gospel, the Lord, a little before his departure out of the world, his conference onlie with his Disciples: and partly comforteth them, partly exhorteth them. Nowe in this Chapter, and the next, hee insisteth in that same purpose: partly exhorting, partly comforting them. First in this Chapter hee exhorteth his Disciples to that vnion with him: Secondly, to that brotherly loue: last, hee returneth to that consolation begun in this Chapter, comforting them against the hatred and persecution of the worlde. Before hee come to the exhortation to that vnion with him, hee premitteth in the beginning of the Chapter a generall doctrine, wherein he denounceth an heauy judgement, The cutting away of such members who bring forth no fruite: and hee promiseth an increase of grace to them who would bring forth fruite: & so he prepareth them to that vnion wherevnto he exhorteth them. He setteth down these grounds, as comon both to the denuntiation, and to the promises: First, that he himselfe is the true Vine tree: Secondly, that the Father is an Husbandman. On this ground hee deduceth a judgement to those who will not bring forth fruite: and mercy to them who will bring forth fruite. The Lord, when he was in the worlde, was wont to stand vp in the midst of the people, and with an high voyce to point out the fulnesse of grace that was in himselfe, and that serued to life: and that by similitudes and comparifons, taken from thinges earthly, seruing to the comfort of this life. Sometimes hee sayth, *I am that Bread of Life*, as in the sixt Chap. of this Gospel, Vers. 48. Sometimes hee sayeth, *I am the Light of the worlde*, as in the eight Chap. vers. 12. Sometimes he sayth, *I am the Way, the Truth, and the Life*, as in the 14. chap. vers. 6. The Lord then is the Bread, and the

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the true Bread, that feedeth the soule to life euermlasting: the Lord is the only Light, that illuminateth the dead soule: the Lord is only that Way, that leadeth to Life: the Lord is that Vine tree, which furnisheth all sap, iuyce, and sustentation, to all them who as branches are ingrafted in him: and take him away, all men are drie, like a stick: and no man without him can bring forth fruit, no more than a withered stick can bud out in flowres. In comparison of other thinges, hee is sayde to bee the true Bread, the true Light, the true Vine, &c. because he substantially and essentially is so: the creatures are onely so accidentally, and by way of participation. The second ground: My Father is an Husbandman. The comparison betwixt the Father of our Lord Iesus, and the husbandman, standeth not in all points: the husbandman giueth not the sap and nourishment, or life to the Vine tree: the Vine tree of the own nature hath the sap within it: only the husbandman intertaineth the sap and life which is in the tree: But this Husbandman, the Father, communicateth with his Son, the whole sap of life, which is himselfe. *As the Father hath life in himselfe, so hath he given to him life in himselfe. Ioh. 5. 26.* The Father in that eternal generation communicateth his life with his Son: but the comparison standeth in this, As the husbandman, in time of yeere, cutteth downe the vnfruitfull vine tree, and cheriseth that which is fruitfull; so the Father of our Lord Iesus, dresseth his vine trees, cutteth away rotten members, & purgeth the fruitfull, that they may be more fruitfull. Take vp this ground shortly: The Father of our Lord Iesus is such an husbandman, as neuer one was: first he giueth sap to his Son, & then thorow him all sap cometh to all men & women: all sap floweth out of the Lord Iesus, which is the Vine tree, to all his owne children. Now we come to the denuntiation, *Every branch that bringeth not forth fruit in me, the Father will cut away: The promise is, Everie one who is ingrafted in me, & beareth fruit, the Father will purge them, so that they may be able to bring forth more fruit.* Wee have to marke what are these branches, & what is this fruit. By these braches I vnderstand the whole visible Kirkes in the world, whether they bee ingrafted truly or not in the Lord Iesus, whether they be corn or chaff, sheep or goats, true Christians or hypocrites, they are called branches. By the fruit is vnderstood good works: It is as needful to them, who are ingrafted in the Lord Iesus, to bring forth good works, as to the vine tree to bring forth wine berries, being filled with sap. But for the sarder clearing of this matter, we shall speak somthing of this

comparifon: as the husbandman, who hath a vineyard, wil haue all his care fet vpon the vineyard, becaufe it is both his pleasure, & his profit: fo the whole care of the Father is vpon Iesus Christ his Son, for he is his vine tree: the whole joy & glory of the Father is in the Son: all the care the Father hath, is in the Son, in him he acquifces, & is well pleased. Next, if there be a vine tree in the vineyard that the husbandman loueth wel, he wil haue al the branches numbred of that tree: he wil not let them go out of his eye. So there is not in all this world a feruant of the Lord Iesus, but the Father hath them all numbred: they are all in his eyes. Ye remember in the parable of the Marriage banquet (*Mat. 22. 11.*) it is faid, when they were all come in, the King commeth in also, to view the banquet: what meaneth this, but the care of the Father, that he hath of his branches, who are ingrafted in Christ? The King is the Father of Heauen: he who is married, is the Son: & they who are called, are the branches. The eye of the Father is vpon all the members, good & bad: yea, that hypocrite who wanted the wedding garment, was foone feene by him. Let him be an hypocrite who wil, king or beggar, the Lord wil point him out in his own time. Now laft, the husbandman in the own time will dresse the vine tree: he taketh away the vnfruitfull, and purgeth the fruitfull: Euen so the Father of our Lord Iesus, goeth to his vine tree, & vieweth the branches, & in his own time wil come with his fneeding knife, & will cut off the hypocrite: & he will purge the fruitfull, & the next yeere it will bring forth more fruit. The Father cutteth off hypocrites: & this we haue feene: And then againe in the faithfull he augments regeneration and grace. Mark this Text well, & ye shall see the pleafandest vine tree that euer was in the worlde, with the roote, the body of the tree, the branches, & the fruits budding forth in euery branch: the root of this vine tree is the Father, who is the Fountain of all life: the body of the vine tree is the Son, the brâches are men & women ingrafted by faith in the body: the fruit of the tree is good works: the sap of life is in the Father, he is the ground of al grace, & sendes this his sap to the body of the tree, the Son: & the Son hath all the grace that is in the root: & then the body of the tree sendes sap to the branches: & then the brâches being filled with sap, bring forth fruit as necessarily, as a vine tree can bring forth fruit. So if yee would take vp the nature of these works, ye shall vnderstand, that good works spring not from flesh and blood, they come not from the power of men & women, & from nature and free-wil. So foolish

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Papists will say, that men will doe good workes of nature, and of free-will: No, no, these workes proceede not of nature: no, there is not a good worke, but it floweth from that life which is in the Father, and is communicated to the Sonne: there is not so much as a charitable, or a good thought, but it floweth from the life of God. So all the good we doe, is as fruits flowing from that roote. And thou were not impeded in Christ, and so as a wild Oliue, partaker of the sappe of that true Oliue, it would passe thy power to thinke a good thought, and thou wouldst do no more good, than a withered stocke can. Now marke this: When as it pleaseth the Lord to transport vs from that rotten roote of Adam, and to set vs in Iesus Christ, the seconde Adam, then whereas before wee brought forth but stinking fruit and dead workes, as the Apostle calleth them: (all is but filth and stinke, without the life of God in Christ, let be all these workes which are forbidden in the Law: and it were a good worke, hee polluteth it, because hee medleth with it, and there be nothing but nature) being once ingrafted in Iesus Christ, then the creature beginneth to drawe out so fruitfull sappe, and so delicate, that all the sappe of the Vine tree is nothing in comparison thereof: And when wee haue gotten of that sappe, then the fruit commeth out, and floweth with a sweet smelling sauour: fra once the heart begin to sucke of that life, the verie smelling of the life of Iesus Christ, wil appeare in the workes, & in the words. It is true indeed, & we may find it al, there is euer in all our fruites, in all our deeds, and wordes that proceede out of our mouth, some bitternesse & founesse in the best of vs all: the cause is, howbeit we be ingrafted in Christ, yet that old life abideth in till vs all: & so the fruit we bring out as it hath a sauour of Christ, so it stinketh of the old man: the best worke that wee bring out, is partly sweete, and partly soure, and the worde sauoureth of bitternesse: but and we be highly displeased for the bitternesse, then wee haue this comfort, We may bee assured, the Father is purging vs: and this hope, That when we shall bee with Christ, our fruites shall all sauour of that life of God in Christ: and this should augment our joye.

Next, wee see what neede wee haue euen to bee purged, and to make a perpetuall progresse in regeneration: if the Father should leaue off to cleanse the liuely branches that are in the Lord Iesus, as soone the liueliest should turne in rottennesse, and then the naturall corruption should ouer-goe vs, except hee were euer snedding

ding vs: and of liuely members, wee should become dead: All our standing and perseuerance is of him. Another thing: as vnpossible as it is that the Father of the Lord Iesus Christ should leaue off to purge the members of Christ; euen as vnpossible is it, that that member can fall away: if it were possible that the Father should leaue off his office, then it might be possible that men should fall away. No, the Father can neuer leaue off his office: & they who are once ingrafted in Iesus Christ, shall neuer be cut off. It is a false doctrine of the Papists, who say, that a man once sanctified, may become vn-sanctified: it is an horrible blasphemie, and a lie against the holie Ghost. The last thing I marke: Looke how needfull is it that the Father play the part of an husbandman in purging; as needfull it is that euery branch grow in holinesse & sanctification: the Father cannot purge the branches in vain; but as he purgeth the branches from their own nature, so the branches must bring out berries: So if they who profess themselves to be Christians, make no growth, & neuer mend in holinesse, it is a tokē, that the Father of our Lord Iesus purgeth them not: and then they are not branches. So take heed. Men will hunt greedily after honor, riches, and pleasure: but this is the thing thou shouldest chiefly strue to, That thou make much growth in Iesus, & that thou find thy soule in better disposition this yere, than it was the last: that thou may be a true member of Iesus Christ. This for the denunciation of the sentence against the branches that bring forth no fruit, and the promise to them that bring forth fruit.

These words might haue moued his Disciples to be feared, and to haue heauy hearts: therefore the Lord, who saw all their cogitations, meeteth them, to comfort them, (Howbeit he speake not to vs, he comforteth vs by his holy Spirit) and he letteth them know that that denunciation pertained not to them, because they were liuely members: *they were cleane through the worde which hee had spoken to them.* Our lesson is, When thou hearest a denunciation of judgement or promise of mercy, make euer application to thy selfe, and say, Lord, pertaineth this judgement to me? and, O Lord, pertaineth this mercy to mee? Without this application, there is no generall doctrine can do good, or edifie thee. So when we heare of this, that some are liuing branches, & some dead, we shold enter in triall with our selues whether we are to abide with Christ, or to be cut off, and casten into the fire. It is true, we haue not Christ to speak with vs, and to resolue vs of such doubts: yet the Lord hath neuer left anie

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faithful man or woman so destitute, but he gets a certification & assurance, that he is a lively member. The Lord, if he be in any man or woman, he shall make that person know, that he liueth in them. The most sensible thing in the worlde, is the life of Christ: as sensibly will the creature feele the life of Christ in their harts, as they will feel this natural life. Besides this, if the sap of Christ be in a mā, the fruit will burst out: & if thou wouldst know a man, look to his life & good works: let his life testify whether he be a lively mēber or not: if their life testify otherways, I testify to thee, in the Name of God, they are no lively mēbers. Certainly Christ cannot dwel within one, but he must vtter himself in the hand & tong. Now hereafter he subjoyne the reason wherfore they are cleane, & how they are made cleane. *By the words*, saith he, *that I haue spoken*, ye are made cleane: wherfore spake I so much to you, but to make liuelie members of you, who were drie branches? The way to make a man a lively branch, is the worde of Iesus: it cleanseth the soule which is foule: My word is Spirit and Life. *John, 6. vers. 63.* It is the force of the Spirit to purge the soule. The worde, sayeth Peter, is that immortall seede of regeneration, *1. Epist. Chap. 1. vers. 23.* Our seede is mortall, and so if wee haue not another seede of God, wee are but dead. It is no maruell, that the word of God purgeth, because it is Life and Spirit: Looke but to that experience that godlie men haue in hearing the worde of Iesus Christ: and that joye that riseth in the heart. What meaneth this? Will the vvordes of anie man worke this joye in the heart? No: but when men heare these promises of life, and of grace, and consolacion, O what consolacion, what peace, what rest, what joye will the sinner get! And this testifieth, that the worde is powerfull to worke in the soule that life of God. The houre shall come, sayeth the Lord, that the dead shall heare the voyce of the Sonne of God, and they that shall heare, shall liue, *John, 5. vers. 25. 1. Pet. 1. vers. 22.* Our soules are purged by the hearing of the worde. If this bee the meane the Lord hath ordained to get life, let vs take pleasure to heare the worde. And I saye, that man that hath not a pleasure in some measure to heare the word, but cōtemneth it, is no mēber of Christ, and hath neuer bene truely ingrafted in Christ, nor got neuer of that sappe which is in Christ, and neuer wist what Iesus Christ was. As thou therefore wouldest liue, and as thou wouldest bee sanctified in this life, & glorified with the Lord in the Heaues, take pleasure to heare this word: & if thou would taste any sweetnes of

Christ, grow in holinesse: and chiefly, seeing thou must leaue this world, begin to liue this life, which neuer shall haue an end.

Now in the next words, after he hath laide down the grounds, he commeth to the first exhortation: *Abide in mee, and I in you.* The meaning of the exhortation is this, Ye haue begun to be joyned with me in Spirit, and in sayth: as yee haue begun, so continue in that vnion to the ende. He sayth not, Abide still with me, and I with you: but abide *in mee*. These wordes haue a greater signification than the other: they signifie a straiter vnion with Christ: for Brethren, yee must marke, the members of Iesus Christ, not onelie abide with him here, and dwell with him: but euery one of them abideth in him, and dwelleth in him: as yee see the branches of the tree, they are not sayde so much to abide with the tree, as to abide in the tree: so are we in him. And on the other part, the Lord Iesus is not said only to abide with his Kirke on the earth: but howbeit hee bee in the Heauens, to dwell in his Kirke, and in euery member, who belieueth in him: yea, in all their hearts: euen as yee see the tree abideth in her branches, so the Lord Iesus, the Vine tree, abideth in his branches.

This place requireth that wee speake somewhat of this vnion the members haue with Christ, and hee with them: This conjunction betwixt Christ and his members, who are saythfull, ye must not imagine to be a bodily and naturall conjunction, as ye see is betwixt creatures, as the head with the body, it is not so grosse a conjunction: there is no conjunction bodily, so neare, & so strait, as that conjunction of Iesus Christ, nowe in the Heauens with his members: the heade is not so surely joyned with the body by neernes, as the Lord Iesus, our Head, is joyned with euery member, who belieueth in him vpon this earth: The body and the head may bee seuered, but the members of Iesus Christ, once truly ingrafted in him by his Spirit, and by sayth, shall neuer be cut off: all the powers of Heauen and Hell, shall not separate them. What shall separate vs from the loue of Iesus Christ? shall hunger and sworde, &c. yea, in these wee are more than victorious, *Rom. 1. 35. 37.* So yee see this conjunction, is not to bee imagined to bee a grosse conjunction, as the Papistes imagine: (but I leaue them :) But this conjunction is spirituall, and mysticall: I call that a spirituall vnion and conjunction that wee haue with him, because it is wrought after an heavenly and spirituall manner, and is made not with bodily bandes, as ligamentes and sinewes, but with spirituall
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and heavenly bandes: the one of them is called the Spirit of Iesus Christ, the other is called Fayth. To make that conjunction betwixt vs and him, hee sendeth out of the Heauens his holy Spirit, into our hearts: and wee getting that Spirit, sende vp to the Heauens againe to him, our fayth. Then yee see two bands, to make this conjunction: this conjunction must be mutuall; so that as hee sendeth downe his Spirite to vs, so wee must sende vp our fayth to him. The order of the working of these two bandes would bee considered: Wee neuer begin first: no man beginneth first to gripe Christ, but he must gripe vs first: all things begin at him, and his affection is to vs first: ere we loue him, hee loueth vs: and because he imbraceth vs so friendly with his loue, therefore wee loue him: and the sense of the loue of God in Iesus Christ were not in vs first wrought, wee would neuer loue him: Euen so is it in that conjunction, & if he neuer conioyned himselfe with vs first, we would neuer gripe him. Paul, to the Philippians, Chap. 3. Verf. 12. he striveth to get a gripe of him, by whom he was first griped: And this should bee our strife, To strive euer to gripe Christ: and if this bee not thy strife, miserable shall bee thine ende: as it is in that conjunction, so it is in the perseuerance: No man can perseuer in that loue, and in that fayth, except it please the Lord to abide with vs by his Spirit. In one worde: all grace beginneth at Christ: and if we haue any grace, all floweth from him.

Our Lesson is, When we heare the Lord exhorting vs after this manner, Abide in mee, and I in you; answere, Abide in mee, Lord, and I shall abide in thee: Lord, except thou abide in me, I will fall. And such like, when the Lord sayeth, Belieue in me: say, Lord, take a gripe of mee by thy Spirit, first. So when it is said, Loue mee; answere, Lord, loue thou mee first; for the loue I haue to thee floweth from the loue thou hast to me.

Now wee come to the reasons the Lord vseth to moue his Disciples, to abide in that vnion with him: The first argument hee vseth, is from good works, and a sanctified life: and this is the argument, Except yee abide in that vnion with me, there cannot bee such a thing that any of you can bring foorth fruit: Therefore as thou wouldest liue an holy life, abide in me, and sticke fast by me. He declareth this by a comparifon, Except the branch abide in the Vine tree, it can bring foorth no fruit: So except yee be ingrafted in me, and abide in me, the true Vine tree, no more can yee produce good works. Marke it, this reason craueth a consideration of an
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higher ground: the ground is this, There is a necessitie laide vp on euerie man and woman in the worlde, to liue an holie life, as euer they would see the face of God. Nowe this necessitie being laide, come to the reason: But so it is, No man can liue an holie life, except he abide in Christ: Therefore as euer any man wold taste of life, let him strue to bee in Christ, and neuer let Christ depart from him not a foot breade. Ye see in this reason, the way to strait any man to belieue in Iesus Christ: first thou who wouldest belieue in Christ, hast a necessity laid on thee, that thou leade an holy life, thou must be changed, thou must haue a new life: other wayes, take thee thy doome, thou shalt neuer see the face of God: & I pronounce in the Name of the great God, that if thou liue not an holy life in some measure, thou shalt neuer see the face of God. The Lord saith to Nicodemus, *Ioh. 3.* Except a man be borne againe, he cannot see the Kingdome of God. The next ground: Without Christ Iesus there is no power to doe good: without him thou canst not think a good thought: without him thou art but a drie stick, without anie sappe. Then I aske, how can the Papistes, who affirme, that we haue free-will naturallie to doe good: how can they, I say, perswade a man to belieue in Christ? They deceiue the worlde. Can this bee a good doctrine? No, I pronounce, in the Name of the great God of Heauen, Except a man denude himselfe of nature, except hee stand vp naked, and say, Lord, there is no power in me to anie good whatsoeuer, hee shall neuer get Christ: Except wee bee perswaded, that without Christ we can doe nothing, and that wee are but drie stickes, the soule shall neuer cleaue till him: But when the soule shall heare and knowe this, then it shall runne with griedinesse to gripe him. This for the first argument.

The next argument, taken from good workes, is in these words in the next verse, *I am the Vine tree, and yee are the branches*: And if ye abide in mee, yee will bring out much fruite. They might aske, Is it not possible to bring forth fruite without thee? Hee answereth, *Without mee yee can doe nothing.* The argument, If ye abide in mee, yee shall bring out much fruite: Not onelie fruit, but much fruite. The longer a man bee in Christ, the holier hee is. Take vp another ground of fayth, and an alluring argument, to drawe the heart to Iesus Christ: this is the ground, That if a man would belieue in him, they should not onelie be holie, and leade an holie life, but growe in holinesse. This ground differeth from the other: the former straiteth the soule: as for this, it is not a binding argument,

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ment, but a secret alluring argumēt, If thou shalt belieue in Christ, thou shalt abound in holinesse. Whom moueth this? Only those who see themselues withered, and faine would haue that sappe of life in Iesus Christ. Tell the soule, who seeth the owne misery, that and if it bee in Christ, it shall liue, and will get the sappe of life, it will rejoyce: it will not moue them who delite in a filthie and polluted life. Marke our nature, for the Lord knoweth it well, and according to it he setteth down arguments in order: there is not one, but ere they come to Christ, they must be straited, and a necessitie laid vpon their backe; otherwayes we wil neuer seek to Christ, because we are stubborn by nature. That necessitie that was laid vpon Nicodemus, must be told to vs all: there is neuer one of vs, but wee are straited with the same strait: and when wee are straited this way, except wee bee obstinate, wee will run to Christ. Next, it is not enough to boast a man: if there bee but boasting onelie, there will bee no beliefe. The Lord knewe this well, and therefore hee subjoyneth to this a faire alluring argument. Wee must not begin with faire words, but we must strait men, as they would liue to belieue in Christ: and then come on with sweete promises: If the Lord moue vs not with faire promises, wee will bee obstinate for euer. Surelie when a man seeth hee must doe such a thing, and if hee doe it, hee will get such a rewarde, that hee shall bee filled with sappe, to bring foorth an holie life; well, will hee say, I see not onlie a necessitie to belieue; but I see also, that if I doe it, I shall be made a fruitfull branch, whereas I was but a rotten sticke, to be casten into the fire: and then he wil say to his soule, My soule, belieue in Christ, and sticke vpon him, and thou shalt see a blessed end.

Now another thing I gather: I see heere hee counteth much of good works, which he calleth fruits: & he moueth them to belieue from this argumēt of good works. The end of faith, is a sanctified life: and the end of that vnion with Christ, is good works: As the grace of God in Christ, is to make a regenerate man, and of a dead sticke, to make a liuelie branch, and Christ came into the worlde, to repare that lost image of God in man; the ende of election is to liue an holy life, *Ephes. Chap. 1. 4.* The ende of our vocation, of our justification, is to liue an holie life. To *Titus, Chap. 2. vers. 11. 12.* The grace of GOD, that bringeth saluation to all men, hath appeared, and teacheth vs, that vvee shoulde denie vngodlinesse, and vworldlie lustes, and that vvee shoulde liue soberlie, righteouslie, and godlily, in this present world. There is the whole
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end of the grace of God, and of the Gospel. So if a man haue not good works in some measure, he felt neuer the grace of Christ: the grace of God may shine in their faces, but not in their hearts.

Now followeth the third argument, Except a man abide in me first, hee shall bee taken, *and casten out*, out of the Vineyarde: and next, as it were an vnfrui full branch, *hee shall wither*: then when it is withered, wherefore serueth it? Shall it be impd againe? No, but it *shall bee casten into the fire*. The fire of Hell is for them who will not come to Christ: A man goeth not to Hell at once, but by degrees: Hee who hath not adoe with Christ, hee is casten out of the Kirke: that is, the Societie of the Lords Elect: that is, the true and inuisible Kirke: howbeit for a season they remaine in the visible Kirke outwardly. Another degree, Being out of that Societie, hee withereth: and the last degree, he is casten into the fire. If faire offers will not moue a man to belieue in Christ Iesus, then let the fire of Hell moue him. If thou wilt not belieue for faire promises, thou shalt see nothing but horrible judgement: and as the Apostle speaketh to the Hebrewes, an vnquenchable fire. Tell a man nowe of beliefe in Christ, and of a sanctified life, if they will belieue in him; it will not moue them, because their delite is in murder, filthinesse, and adulterie. Then I tell thee, in the Name of the great God, thou who art not moued with these promises, the fire of Hell abideth thee: tell them this. Indeeed it is true, the godliest man that liueth, hath euer need to be holden in Christ, by a flame of fire, we are so inclined to infidelitie: Knowing, (sayth the Apostle of himselfe, 2. *Corinth*. Chap. 5.) the terriblesse of the Lord, wee bring men to Christ: that is to say, Weedoe our duetie in our calling: And if hee had neede to bee holden in awe, much more had wee. The godlie, who haue a wakened conscience, will finde this: as soone as they beginne to fall away, a flame of fire striketh vpon them: for without Christ, there is nothing but fire, and the wrath of God seaseth vpon the necke of the sinner, and neuer lea-ueth him, till it bring him to destruction, and shoote him into the fire of Hell. Indeeed men and women will bee out of Christ, (where there is one who belieueth, there are ten who belieue not: and it is a rare thing, truelie to belieue in Christ: Some there bee who denie Christ altogether, and some who are prophane hypocrites,) and yet the very infidels will finde rest into this worlde: and who will bee so wanton as they? the greatest infidels, the wantonnest: But thinke not, howbeit they bee at rest, that the

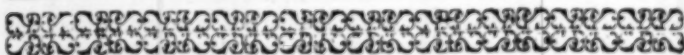
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wrath of God leaueth them: No, the wrath of God is most vpon them, when they are least sensible of it, and perceiue it least: for the wrath of God striketh first the heart with a deafnes & stupidity: and next follows the bitterest & driest wakening that euer was. When the wicked cries peace, then that iudgement comes on suddenly, as the pains on a woman traouelling in birth; and then driery & sorowfull shall that wakening be. Now to end: take vp here the way to Hell, and that, step by step: The first step of all misery, is infidelity, when a man is without Christ, and hath no part with him: So when one departeth from Christ, either to the one hand, or to the other, he is in a step to Hell: The second, fra he fall away from Christ, he is taken and slung ouer the Dike, as hauing no society with the members of Christ. (I vnderstand the number of his secret ones, if the Lord in the Heauen excommunicate him.) The third degree: Once casten ouer the Dike, then they begin to wither, and drie vp, and all grace goeth away. There is no grace, no mercy, no life, but to them who are in that blessed society. Last, wherefore serue they, when they are rotten and drie? In that great day they are gathered together, and casten into the fire of Hell. If any man would eschew the last degree to Hell, (thinke not Hell a Bogill, for it is the forest burning in the world,) beware of the first degree: beware thou neuer swerue from Iesus Christ, in any step, but stroue to bind thy selfe in that vnion: When thou risest in the morning, looke that hee be with thee, and thou with him: and so when thou liest downe at euen, looke euer thou bee in Christ: and if thou finde the heart sweruing from him, and coldnesse to grow in it, and thee to growe slacke, stroue euer to claime till him againe: and say, Lord, holde mine heart still, that I decline not an itch from thee. Therefore, stroue euer to holde thee with Christ, and let not thy heart be blyth, except thou feele him againe in thy soule: and euer grow in holinesse: be exercising thee this way, and thou shalt find in stead of feare, an infinit joy in Christ: And I promise to you, if ye will belieue in Christ, the joyfullest end that euer was: Only belieue: and seeing it standeth in no mans handes to belieue, say to the Lord in your hearts, Lord, worke thou that sayth in vs, for Christes sake: To whom with the Father, and the Spirit of Trueth; be all praise, honour, and glory, for euermore.

A M E N.

THE



THE TENTH LECTURE, OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. XV. VERS. 7. 8. 9. 10. 11. 12. 13. 14.

7 If yee abide in mee, and my wordes abide in you, aske what yee will, and it shall bee done to you.

8 Heerein is my Father glorified, that yee beare much fruite, and bee made my Disciples.

9 As the Father hath loued mee, so haue I loued you: continue in that my loue.

10 If yee shall keepe my Commandementes, yee shall abide in my loue; as I haue kept my Fathers Commandementes, and abide in his loue.

11 These things haue I spoken vnto you, that my joye might remaine in you, and that your joye might bee full.

12 This is my Commandement, That yee loue one another, as I haue loued you.

13 Greater loue than this hath no man, when any man bestoweth his life for his friendes.

14 Yee are my friendes, if yee doe whatsoever I command you.



YE heard the last day (Beloued in the Lord Iesus) the first exhortation of the Chapter, was, That his Disciples should abide in that vnion with him, and he with them. Wee haue sundry arguments of this purpose: The first, Except yee abide in mee, and in that vnion with me, yee can bring forth no fruit, nor doe no good in this world: The second is, That if yee abide in me, and I in you, ye shall bee full of good workes: The third, If a man abide not in mee, and I in him, hee shall bee casten out of the Kirke: and once being casten out, he shal wither, (for out of Christ there is no sap of life) and then (being dried vp) hee shall bee gathered vp, like a drie stick, and casten into the fire, to burne. So the

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the argument is this, Hee who cannot abide in Christ, he shall bee casten into the fire of Hell: these arguments wee haue heard. Now in this Text, the Lord goeth forward in the argumentes, and first he giueth the fourth reason, wherefore they should abide in him: then he passeth to other exhortations: Then the fourth and last argument is this, If ye abide in me and my words in you, then what euer ye aske, or seeke, ye shall haue it: Note the wordes, *If ye abide in me, and my words in you*: Before hee sayd, If I abide in you: But all is alike: the Lord Iesus abideth in the heart by the worde, and by sayth: so all is alike. But to come to the argument: What euer shall be your desire, aske, and ye shall haue it: that is, If ye abide in me, all your petitions shall be granted. This argument is very alluring, to tell a man what euer he desireth, he shall haue. Before hee threatned, now he allureth. Ye see how the Lord tempereth his arguments. But, Brethren, marke this: in respect of whom is this argument alluring? and whom moueth it? Not euery one: tell this to a man or woman who hath no sense of their need, they will answer when they heare this, Wee haue no need to aske: tell this to a senselesse sinner, he will answer, he hath no need: what need hath the whole of the Phisicion? but tell it to them who haue felt the weight of sinne, and who haue felt their want, and knowe they are deprived of the glory of God, and strangers from the life of God, as the Apostle sayth, it shall be the joyfullest and sweetest hearing that euer they heard: hee will answer, I haue no grace, I want all things: and so he will be moued when he heareth this sweet promise. Then when wee come to heare of the promises of grace in Christ, let vs prepare our selues this way, and say, I am voyde of al grace; therefore I will goe heare these faire promises of grace. Now the thing I marke here, Yee see how a sinner getteth grace, and yee see by what degrees hee commeth to grace: The first and immediate meane to get grace and mercy, is to seeke: aske, and thou shalt haue: Heauen is little worth, and if it bee not worth the asking: beg Heauen, and thou shalt haue it: But who is it can doe this? Can all men doe it? Looke what must goe before asking: ere a man can aske grace, there must bee a thirst and a desire: looke that the heart bee hungry: Blessed are they who hunger and thirst for righteousnesse, for they shall bee filled. The worlde is full of want, yet they haue not a sense of want, or an heart to seeke. How riseth the desire in the heart? The desire riseth of a feeling in the heart, of a wonderfull inlacke and misery, when a sinner feelteth he is

hee is voyde of all grace, with this sense, together with a sadnesse, & godly sorrow, for it hath euer sadnesse: (for who wanteth these earthly things, but they will bee sad?) So the want of these Heauenly things hath a sadnesse with it. Paul sayth, *2. Corin. 5. vers. 4.* Wee being burthened with sinne, wee sigh for sadnesse. Who-so. uer feeleth this burthen of sinne, and mortality, will sigh and sob. But from whence commeth the feeling and dolour? The sinner cannot haue it of himselfe: for flesh and blood, that is, the corrupt nature, will not feele this sense: but it commeth of the Spirit of God. Paul, *Rom. 8. vs. 26.* saith, The Spirit of God intercedeth for vs, with sighs vnspokeable. And againe, We who haue gotten the first fruits of the Spirit, sigh. So it is the Spirit who raiseth vp these sighes in the heart: and without the Spirit thou canst not once giue a sigh: Thou mayst sigh like a man, but not like a Spirituall man. And how gette wee the Spirit? Belieue in Iesus Christ: faith in Christ furnisbeth vs the Spirit. *Ephes. 1. vers. 13.* After yee haue believed, yee are sealed vp with the holy Spirit of promise: for faith draweth out of Christ, into the heart, that Spirit: The grace of all grace, is to belieue in Iesus Christ: and hauing him, thou shalt get the Spirit. I grant, the Spirite must goe before, and worke faith, but it is true also, that by faith wee gette a fuller measure of the Spirit. So faith in the blood of Iesus, is the fountaine of all grace: for all grace floweth from that blood, and the merit therof: and by the power of the Spirit, which accompanieth that blood, grace is applied till vs.

Then yee see, that faith is the beginning of grace: the holy Spirit followeth faith: after the holy Spirite followeth a sense of our misery and want: vpon this sense followeth an earnest desire: vpon the desire followeth asking: by asking grace is obtained. So, looke thou stand in Christ, if thou wouldest haue grace. Out of this place yee may aske this question, Will a man get all that hee seeketh of Christ? Hee answereth here, If yee abide in mee, and my wordes abide in you, aske conforme to this worde, and thou shalt obtaine it: if thou aske any Spirituall grace, thou shalt get it: Vndoubtedly, Heauen and Earth shall perishe ere thou want it. As for earthly things, he will not aye giue them according to thy desire, but as hee thinketh meet, for his owne glory, and thy weale: And howe can they want, who getteth the Kingdome of Heauen? The Lord shall giue them so much as shall content them. The Lord shall giue thee so much as is necessary to a Pilgrime.

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Nowe wee goe to the secon le exhortation, which is to good workes: The first was to stande in that vnion with Christ: Thesecond is, to bring out good workes: *Herein is my Father glorified, that ye beare much fruit; and in this ye shall be knowne to be my Disciples.* There are the two thinges: hee sayeth not, Bring out fruite: but, Bring out much fruite: that is, doe much. A man should strue not to bring out fruite, but much fruite: and indeede, if wee continue in that vnion with Christ, wee shall grow in that regeneration, and so wee growe in good workes. The first argument hee vseth, is taken from the glorie of the Father, *In this is my Father glorified, that ye bring out much fruite.* Surelie a moouing argument: at least it shoulde mooue all soules to doe well, seeing God is glorified in my well doing, for I am set in the worlde to glorifie God. Take vp the gronde: Whome will this argument mooue? Not euery man: Tell to a man, who hath no zeale to God, nor no sight of the glorie of God? Doe well, and glorifie God: hee will not care for it. But to tell a man, who loueth God, (alace, whome can hee loue, and if hee loue not God?) tell him, if hee will doe manie good workes, hee will glorifie God: hee will doe all that lieth in his power, yea, hee will suffer, that he may glorifie God: as Moyse and Paul wished to renounce Heauen to get their God glorified: And if Paul could gette God glorified, he cared neither for life nor death. Then when wee come to the hearing of the word, where such exhortations are giuen vs, we shold bring hearts filled with zeale to the glory of God: and if thou bring such an heart, when thou hearest such an argument, it will bee verie sweete to thee. Yee see here in these wordes a faire effect following on good workes: when a man doeth well, the fairest effect that euer was followeth: to wit, the glory of God thy Creator. The Papists think, there can folow no good of good workes, except a man merit, and get life by his works: as though the Prophet had said, *The iust shall liue by his good works*: No, he said not so: but, *The iust shall liue by faith. Habac. 2. 4.* May not this serue them, that God is glorified in well doing? Yee see the wordes that are heere, are borrowed from the Vine tree: Then let vs take vp the comparifon, to make the matter more cleare: Wee see by experience, that the branches of the Vine tree doe not liue vpon the fruite, nor take no sappe from the Berries: the Berries doe not furnishe life to the branches: Therefore can they conclude heereof, that the Berries auaille nothing, because they giue no sap nor food to the vine tree.

Hath not the berrie none other vse? Yes, it hath a better vse, for it serueth chiefly to refresh and make chearfull the heart of man. It is euen so with our good workes, the good workes are not causes of our justification, or life: they are but the fruites of justification: A man doeth not good workes to bee justified; but is iustified to bring out good workes: they haue their owne vse: they are not onelie comfortable to them who worke them, to confirme their election, calling, justification, and life: but also those who stand by, and looke to them, the Apostle sayeth, they are edified by their on-lookng, as yee may reade in the first Epistle of Peter, and the first Chapted: Yea, more edified by one worke, than by a thousand wordes: And not onelie are men edified, but thereby God is glorified. Christ sayeth, *Matth. Chap. 5. vers. 16.* Let your light so shine before men, that they may see your good workes, and maye glorifie your Father which is in Heauen. So by good workes the God of Heauen is glorified, and men are holpen.

The second argument: *Ye shall bee my Disciples:* As hee would say, God shall not onlie be glorified, but ye shall get good your selues: yee shall bee my Disciples. It is the same in effect with that which he said, *Chap. 13. vers. 35.* By this a man or woman is knowne to be the Disciple of Christ, by mutuall loue. Then let vs see what doctrine is taught in the Schoole of Christ: there is the summe of the doctrine, Doe well, bring out much good fruite, bring out many good workes. All the doctrine that is taught of sayth, is to the ende that a man may do well. The Apostle to *Titus, chap. 2. vers. 11.* telleth vs what is the end of the Gospel, to wit, that the grace of Iesus Christ hath shined in the worlde, that wee may liue soberlie, temperatelie and godlielie in this present world. So the end of the Gospel is, that men and women should liue an holy and sanctified life: and he who liueth an holy life, he is indeed a discipule of Christ: not he who knowes most, but he who doth most, is the best scholar: and he who doth euill, and deliterh in mischiese, hath no more to doe with Christ, than the Deuill hath. *Ephes. 4. 20.* After that hee hath set downe the life of the Gentiles, that they gaue themselves to wantonnes, and to commit wickednes, with all kinde of griedinesse; he turneth to the Ephesians, and he saith, Ye haue not learned Christ so: whosoeuer leadeth an euill life vnder the name of a Christian, they haue neuer heard Christ speaking to them by his Spirit in their soule: Thou hast not learned at Christ to bee a

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murderer, an adulterer, and a drunkard. Then if thou wouldest shewe to the worlde, that thou hast learned at Christ, strue to doe much, and not to speake much: In one worde: As thou wouldest shew thy selfe to bee a Scholler in the Schoole of Christ, doe euer many good workes. Then when hee hath exhorted to good workes, he commeth to the grounds of good workes: the grounds are two, the loue of God, and the loue of thy neighbour: the whole Commandements are grounded on these two. Then hee exhorteth his Disciples to loue: It is not enough to begin to loue Christ, but to continue. Hee giueth the argumentes, *I haue loued you*, wherefore then should ye not loue me? The best thing we can doe, is to meete him with loue in some measure, who hath loued vs so wel, so dearlie, and tenderlie: I haue loued you, therefore loue ye me. And that they should not thinke this a common loue, hee saith, *As the Father hath loued me, so loue I you*: I loue you not as men loue men, but as the Father loueth mee. Then wee see here, that Iesus Christ is not onlie aye the first louer: (for if we loue him, it is because hee loueth vs first: loue aye beginneth on the part of Christ: ere wee beginne to thinke to loue him, hee loueth vs:) but also wee learne more heere, What kinde of loue Christ beareth to vs. *1. Iohn, Chap. 3. vers. 1.* What a loue hath the Father borne to vs, that hath called vs his sonnes? So the loue of Christ to vs, is a tender loue, such as the loue of the Father is to him: what tongue can expresse the loue of the Father to the Sonne? So all the tendernes of the worlde, is nothing to that loue that Christ hath to vs: it is passing in tendernes, and passing in measure. Indeepe the Apostle speaketh of a great sense of this loue to men, *Rom. 5.* where he sayth, This loue of God is powred out from the Heauens, and powred out in the hearts of men & women. Who doeth it? The holy Spirit sheddeth it abroad in our heartes: and indeede a man will feele the loue of God in Christ, more than the tongue can tell. Looke *Ephes. 3. vers. 18. 19.* No, Paul nor all the Apostles, could not tell the loue that Christ beareth to men and women that are sinners: and in this life we cannot be capable of it, nor yet in the life to come, when we shal haue a thousand times a greater sense: for it is infinite: then we shal bee astonished, and wonder at it: but wee shal bee filled with it there, where God shal bee all in all. Abide and walke in sayth, till thou meet with him, and thou shalt find this to be true.

Nowe I shall ende: Lest they should haue thought that the loue they should beare to Christ should bee feeble, and should bee elo-

fed in, and smoored in the heart, and not shine into world, the Lord saith, *If yee keepe my Commandementes, yee shall abide in my loue.* Thinke not that the loue of Christ can bee in the heart of a man or woman, and then bee ydle: and if wee loue a person, wee must doe him good: So if a man or woman loue Christ, they will goe about, night and daye, to please him, and to obey his blessed will, and his Commandementes: And if a man haue no will to obeye God, it is sure, there is no loue in the heart. Well, I say, thou who liuest not an holie life, in that great daye, that will testifie against thee, that thou neuer louedst Iesus Christ. So, take heede our hand bee answerable to our professon of loue, that good deedes maye followe it: for if thou bee ydle, thou hast no loue. One thing I marke heere: Vpon what grounde doeth our obedience to Christ arise? The first ground, the loue that a man beareth to Christ bringeth out obedience: Yet there is an higher ground, *I haue loued you*, saith Christ, *therefore abide in my loue.* The loue that Iesus Christ beareth to a sinner, bringeth out that mutuall loue wee beare to him: When yee see a man set to keepe the Commandementes of God, (and blessed is that soule that so doeth:) I saye, surelie yee may, by all appearance, conclude, that that soule loueth Christ: And farder, surely it appeareth of this obedience, that God loueth this person well: and that is a better loue, and a stronger ground, than is all his loue to God: and certainlie, the Lord will loue that man exceeding well, whome hee will imploy in his seruice. Blessed is that creature whome the Lord will imploy in his seruice in this life, whatsoeuer calling it be into: and of all blessings in this life, there is the first, when wee know the Lord hath chosen vs to such a turne, and giue him thanks therefore. *1. Timoth. Chap. 1. vers. 12.* Paul being imployed in that Ministerie, saith, I thanke my God, that hee hath counted me faithfull, to imploy me in that Ministerie. So blessed is the seruant, who can serue Iesus Christ: yea, hee is more happie, that can serue Iesus Christ, than he were a King of the worlde: whosoever serueth him, whomsoever he imployeth in his seruice, he shall giue him a rich rewarde: Let this therefore bee the strife and endeouour of euery one of vs, to serue him.

Nowe in the latter parte of the tenth verse, to the end that they should shew that loue they bare to him, by keeping his Commandementes, hee layeth out his owne example: *As I, sayeth hee, haue kept the Commandementes of my Father, and abide in his loue: that is, Loue mee, as I haue loued my Father: the loue that I beare to my Father,*

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Father, is obedience to him: so bee ye obedient to mee, if ye loue me. So yee see, Brethren, hee layeth out his example of loue and obedience to his Father, to bee followed by his Disciples. Marke this: The Lord Iesus is the lieliest example of loue and obedience that euer was, or shall be in the world: There was neuer such a loue as the Sonne bare to his Father: neuer one so obedient as he was: he obeyed his equall. *Philip. 2. vers. 6. 7. 8.* He being in the forme of God, he thought it no robbery to be equall with God: Yet hee thought it no shame to humble himself, to become humble to the death of the Crosse; Yea, hee not onely submitted himselfe to his equall, but also to his inferiours. Hee washed his Disciples feete, *Iohn. 13.* Hee humbled himselfe to the world, to serue the world. *Rom. Chap. 15. vers. 3.* As the Lord is the true patterne of loue and obedience; so is it needefull that his example bee aye laide out before our eyes: for except wee see it, there is not such a thing that any man can bee truly humbled, to obey God: for it is the obedience of Iesus Christ, and sayth in him, that reformeth the heart of a sinner, and maketh of a proude heart an humbled heart: and if thou take not a gripe of that Crosse by sayth, thine heart shall abide vnreformed, till it bee put into Hell. The tongue of man is not able to tell what grace we haue in the obedience of Christ: We haue not onely saluation, and justification, thorow his obedience; but we haue also his obedience, to learne vs what obedience wee should giue to him, and what we should giue to God. Learne at me to be humble, sayth the Lord, *Matth. 11. vers. 29.* Marke another thing concerning this matter: Whilest he is exhorting to loue, and to the keeping of his Commandement, hee giueth himselfe an example most liuely of that thing wherevnto hee exhorteth them. This is a lesson for all others, who teach into the Kirke of Christ: whatsoeuer doctrine they teach, let them not onely bee speakers, but doers of that which they teach: otherwayes they will destroy more with their life, than they are able to build vp with their doctrine.

In the next verse, hee concludeth all this, and setteth downe the end of his exhortation: *These things haue I spoken to you, that my joye might abide in you, and that your joye might bee full:* All is for your weale, that ye may be replenished with joy: all mine exhortations tend to your joy. The end of Christ is joy: indeed hee beginneth with a sadnesse and heauinesse: Learne how yee shall come to him: the first step by the which the sinner commeth to Christ, is by re-

penance, by the sight of sinne, and that bringeth sadnesse vwith it: but frae once the sinner hath gotten that sight of Christ, then the heart is full of joy, and departeth with joy: and all the speach the Lord speaketh to a sinner, is to put joye into the heart of the sinner: whatsoeuer displeasure the sinner hath in the meane time, yet all is for this, that in the ende hee should rejoyce: And the ende of the speeches hee speaketh to his Disciples, exhorting them to that vnion, and good workes, and loue, and obedience, and societie, and communion with Christ, is joye: Good workes bring joye in the ende: The loue of Christ filleth the heart vwith joye: there was neuer the like of it, essay it and see: loue the Lord, and thou shalt finde such a joye, as the worlde knoweth not: loue Christ, and thou shalt haue a good conscience: and a good conscience bringeth with it joye, rest, and peace. So the ende of all is joye to the heart of a sinner: the vnion with Christ bringeth with it an vnspeakeable joy. Reade 1. *John*, 1. *vers*. 4. After he hath bene speaking of the communion with the Father, and the Sonne, hee subjoyneth, These things write I vnto you, that your ioye might bee full. And if wee bee not in societie with that blessed Trinitie, wee haue no matter of ioye: and therefore we should euer strue to get a communion with that blessed Trinitie, for therein standeth the happinesse of man.

Nowe to marke the wordes more narrowly, hee tearmeth it first, *His joye*: then hee tearmeth it, *Their joye*: so it is both the ioye of Christ, and also of his Disciples, but in diuerse respectes: It is the ioye of Christ, because hee is the giuer of it: all ioye proceedeth of Iesus Christ: It is our ioye, because it belongeth to vs, and is giuen vs. So then, what is the ioye of a Christian man? Learne it heere, It is nothing but the participation of that heavenly ioye that is in God: God is full of ioye, and his whole nature is ioye: the ioye that one hath, who belieueth in Christ, is a part of that diuine nature, 2. *Epist*. of *Peter*, *Chap*. 1. *vers*. 4. of that ioye that passeth all vnderstanding: there is the felicitie of man, to get a part of that infinite ioye.

The Philosophers disputed much about the felicitie of man: some of them placed it in pleasure: the generall is not euill, but herethey failed, that they placed it in a beastly pleasure: Indeepe it standeth in the participation of that ioye of God, begun in this life, and perfected in the Heauen, when wee shall see Christ Iesus face to face. The ioy we haue here is mingled with sorrow, and for
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one ioyfull houre, we haue aye ten sad: but then all teares shall be wiped away from our eyes, when God shall bee all in all, and shall be filling the soules of his owne with ioye.

In the next verse, hee commeth to the other grounde of good works: The loue to man, the first was the loue of God: thinke not that thou canst doe a good thing, and if thou loue not thy neighbour. The wordes are, *This is my Commandement, That yee loue one another, as I haue loued you.* Loue will not stand on one side onely, but it must bee mutuall, otherwayes thou canst not stand in that societie either with God, or with man. Yee heard before this, of the Lord, *If ye abide in my Commandements, ye shall abide in my loue.* So the loue of Iesus Christ, is to keep his Commandements. This Commandement is not so much the Commandement of the first Table, as the Commandement of the second Table. The true touch-stone whereby is tried whether thou louest God or not, in thine heart, as is commanded in the first Table, is the loue to thy neighbour, which is commanded in the second Table: so that if thou wilt stand vp, & say, I loue God, God will answer, Louest thou thy neighbour? & if he find an hatred in thine heart to thy neighbour, he will answer, Thou louest me not. Hee who hateth his neighbour, hateth God. Well, let men continue on in murder, & wrongful dealing, & stand vp, & say, We loue God, they lie. Mark another thing: there appears here a wonderfull loue the Lord beares to his members on earth: no tong can expresse it: That loue the creature would vtter to him, he will haue it turned ouer on his members in the earth: I meane not as though the Lord would haue none of our loue to himselfe, or regarded it not, & so bade vs loue one another: No, for he deliteth exceedingly to be loued by vs: But that loue wee beare to him, hee biddeth vs kythe it on his members, and doe good to them. And what is the cause that the Lord biddeth vs loue his members? The Lord himselfe is perfect: Our Head is full of all felicitie: but as for the members, they haue great need of things spirituall and temporal: So the Head is not to bee benefited by vs: but the best member, though hee were a King, hath neede to be holpen, and the beggar may helpe him: And so, seeing He hath no need, he turneth the benefite of our loue, ouer to vs his members, who haue need therof. Dauid professeth this, *psal. 16. vers. 2. 3. Help me, Lord,* he saith, And lest the Lord should answer, What good canst thou doe mee? he meeteth this, I cannot doe thee good: my well-doing extendeth not to thee: thou art all sufficient: but, Lord, keepe mee to thy

Saintes on the earth: howbeit my good cannot helpe thee, yet, Lord, keepe me to thy Saints. Farder, ye see he requireth mutuall loue: for except loue be mutuall, men cannot bee united: the members of that body are conjoynd with loue: albeit thou bee loued, yet if thou loue not againe, thou art not of the body.

When he hath exhorted them to loue one another, hee setteth downe his owne example, *As I haue loued you*, euery one of you loue another. Seeing hee loued them so well, why should not they loue one another? As before when he exhorted them to loue him, that is, to loue God, hee laide downe before them his owne example; so now hee exhortheth them to loue their neighbour by his example. Wee learne by this, the Lord Iesus is the liuely example of all true loue, either to God, or to man: and the example of the loue of Christ is needefull to moue vs to loue man in this worlde: so that except we sensibly find that loue of his in our heartes, there shall bee no spunke of true loue to man in the heart: for why? all this loue we beare to God, and to man, ariseth vpon his feeling of that loue of Christ, shed abroad in our heartes: hee must warme our heartes by his loue; and then shall arise the loue of God, and of man: Except a man feele that God loue him, hee cannot loue: for our loue is but a repercution of that loue wherewith hee striketh on our heartes.

Then in the next verse, he layeth out the loue he bare to them in the owne greatnesse, and that by comparison: *No man can haue a greater loue than this, that he lay downe his life for his friends*: but I haue laide downe my life for you: there yee see what a loue I beare to you. The greatest token of loue in the worlde, is, when a man is content to lay downe his life for another. Indeeede it is a great token of loue, when a tender friende will laye downe his life for his friend. *Rom. 5. vers. 7.* Scarcely will a man lay downe his life for the iust: but when a man will be content to giue his life for his enemy, that is a greater token of loue: there is not such a token of loue in the worlde, as this.

Nowe to come to Iesus Christ: The Lord Iesus died not for his friends: he had neuer a friend in the world, till he died; and by his death he purchaseth friends: No man euer loued the Lord Iesus, but by vertue of his death. Look the fift Chap. to the *Rom. vers. 8.* This commendeth his loue, that hee died for vs, sinners, and enemies to him. There was neuer such a loue, as the loue of Christ to man, who suffered so shamefull a death in the body, and so great anguish

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anguish in conscience. Indeepe all men will say in worde, that that loue was wonderfull: but all the difficultie is to feele in the heart the greatnesse of the loue of Christ, and to apprehende it. Except there be some sense in the heart, the heart is but sicke, and euill disposed: And therefore this was a point of Pauls prayer for the *Ephesians, Chap. 3. vers. 18. 19.* Hee prayeth for them on his knees to God, that the Ephesians, being rooted and grounded in loue, might be able to comprehend, with all the Saints, what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints, and what is the breadth, what is the length, what is the infinitnesse of the loue of Christ, that yee may knowe the loue of Christ, which passeth all vnderstanding. There is no saluation without that sense: no peace, no rest, no joy: for of all things vnder the Heauen, wee should seeke to feele it the most, and saye, Lord, as thou hast loued mee, so let mee feele it. If thou wouldst feele this loue, get an assurance that the Lord hath died for thee, when thou wast a sinner; for therevpon shall rise such a sense in thy heart, as thou neuer felt before: First feele that thou wast condemned to die vnder sinne and the law: then get an assurance that hee died for thee, and shed his blood that thou mightest bee free. That sinfull woman, who washed the Lordes feet with her teares, and dried them with the haire of her head, and kissed his feete, and anointed them with oyntment, was filled with the sense of the loue of Iesus Christ: Except the loue of Iesus Christ had loosed the heart of her, shee had not had one teare: Shee was a great sinner: and hee sayeth, Because much is forgiven her, shee loueth me the better, *Luke, 7. vers. 47.* The more sinnes that are forgiven a sinner, when he getteth this sense, that Christ died for him, he will loue him the better. *Rom. 5. vers. 5.* Paul sayeth, The loue of God in Christ is shed out into the heart: ere euer that loue be shed out, the blood of Christ must bee shed out, and the heart must gripe to his death, and bee washen with his blood, and bathed in it: and when the sinner feeleth that, then floweth that sweetnesse of his loue; and there is a mutuall loue betwixt the heart of the sinner, and Iesus Christ; and the sinner will feele such an exceeding loue, that he will desie all the world; as Paul sayth, *Rom. 8. vers. 35.* The Disciples might haue said, We see thou doest for thy friends, and shewest a great loue to thy friends: are we thy friends? The Lord meeteth this, *Yee are my friends;* but vnder this condition, *If ye loue mee, and doe my will,* ye are my friends. Surely when wee heare such

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conditions as these, That the Lord hath laide downe his soule for his friends, we should search to know, if we be of that number, and should say to our hearts, I see the Lord hath died for his friends, am I one of the friends of Iesus Christ? There is no life without his death: and he died for none, but for his friends: and euery one of you who heareth me this day, should trie your selues, if yee bee the friends of the Lord: Yee shall knowe it by this, if yee bee his friends, ye shall not be sectlesse. What serueth a sectlesse profetsion for in the mouth, whē the heart is contrarious? What serueth such a friend for, as is a friend in the mouth, & a foe in the heart? Look if thou hast an heart bent to doe his will: take heede to thy tong, and to the motions of thine heart, that they bee sanctified: and if thy tong be foule, and thine hand be bathed with murder, if thou seest this, thine heart will testifie to thee, that thou hast nothing to doe with Christ; the loue of Christ hath nothing adoe with thee; but that carcase of rhine, and that soule of thine, shall bee dragged to Hell, if thou abide in that estate: But if thou finde in some measure a delite to pleasure him, who hath pleased thee, & died for thee: (Fie on him who will not strue to pleasure him!) If thou find in some measure good actions fall out of thine hand, then thou mayest haue a good conscience, and the heart will get a piece of that rest and peace which passeth all vnderstanding: When a creature seeth, that hee hath beene doing nothing all day but euill, sleepe as thou wilt, and wake as thou wilt, thou hast the curse of God vpon thee,

Blessed is the man who hath good workes, for they are tokens vnto him, that hee is sealed vp in the blood of Christ. Wee must not gather out of this place, that because we were friends to Iesus, therefore hee died for vs: for by the contrary, because hee died for vs, therefore he made vs his friends. Hee had neuer a friend, till by his death hee acquired them. And if thou finde the force of his death in thee, thou must bee his friende, and must preasse to pleasure him: To whome, with the Father, and Holy Spirit, bee all prayse, honour, and glory, for euermore.

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OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. XV. VERS. 15. 16. 17. 18.

15 Henceforth call I you not seruantes: for the seruant knoweth not what his Master doeth: but I haue called you friends: for all thinges that I haue heard of my Father, haue I made knowne to you.

16 Yee haue not chosen mee, but I haue chosen you, and ordained you, that yee goe, and bring forth fruit, and that your fruit remaine; that whatsoever yee shall aske of the Father in my Name, hee may giue it you.

17 These thinges command I you, that yee loue one another.

18 If the world hate you, yee know that it hated mee before you.

Hitherto in this Chapter (Beloued in the Lord Iesus) wee haue heard of sundrie exhortations which the Lord, being to depart out of this world, giueth to his Disciples, who are to abide in this world behind him: First hee exhorteth them to abide in that vnion with him: Then hee exhorteth them to good workes: Therefore hee commeth to the groundes of all good workes: There are two groundes, The first is the loue of God: the next, the loue of man. Therefore hee exhorteth them first to the loue of God: next, to the loue of man. He setteth downe his owne example to them, to mooue them to loue. The greatnesse of his loue to them hee setteth downe in comparison, I layde downe my life for you: then there cannot bee a greater loue, than that I beare to you. And lest they should doubt of his friendship, Yee are my friendes, sayeth hee, and therefore my death appertameth vnto you. And lest that friendship shoulde seeme to stande in worde onelie, hee subjoyneth a condition, Keepe my Commandement, if ye would be my friendes. In this Text we haue read, in the beginning thereof, it might haue bene said by the Disciples, they

they were rather to be called seruants than friends. The Lord mee-
teth this, and sayth, *Hencefoorth call I you not seruantes*: for why? this is
the condition of a seruant: he knoweth not the will of his Master:
the Master will not call him to his counsell: but I, whatsoeuer
thing I haue heard of my Father, being in the bosome of the Fa-
ther, I haue reuealed it to you, and therefore I call you friendes.
The meaning of the Text is easie: I obserue this, It is true indeed,
the Disciples of Iesus Christ, they were seruants, and will bee ser-
uantes to him for euer. If yee will seeke the ground of it, it is not
onely the creation, (for the creature is a seruant: all the Angels of
Heauen are creatures, therefore seruants:) but the chiefe grounde
why they were seruants, was by vertue of that redemption. When
they were solde to sinne, and to the Deuill, the Lord payed for
them a precious ransome. *Rom. 14. vers. 9.* The Lord died for vs,
and reuiued, and all to this ende, that hee should haue dominion
ouer the quicke and the dead, and bee Lord ouer them whom hee
hath redeemed. *2. Corin. 5. vers. 15.* Paul sayeth, Considering the
Lord hath died for me, and risen, from hencefoorth I will not liue
to my selfe, but to Christ. So thus the Apostles were seruantes to
Christ: another way also, they were his seruantes by their calling:
were they not Ambassadors of Christ? Nowe an Ambassadors is
aye a seruant to him who sendeth him. The Apostles of Christ
were seruants, by creation, by redemption, and by vocation: But by
this manner and kind of seruice, that they are seruants by redemp-
tion, and vocation, they are not seruants only, but friends. Whoso-
euer they be, that are redeemed by the blood of Iesus Christ, they
are not onely seruantes, but friendes: they sit in counsell with the
Lord, whome the Lord hath redeemed: they get leaue to come in
to the Chamber of the Bridgrome: And as Iohn the Baptist
sayth, *Chap. 3. vers. 29.* As friendes to the Bridgrome, they stand
in the Bridgromes Chamber, and heare him, and rejoyce: they
heare him sweetly: Yea, hee counteth vs more than friendes, the
Lord maketh vs his Brethren: They are Sonnes of adoption, and
as they are Sonnes, they get the Spirit of adoption, testifying to
them, that they are Brethren. *Rom. 8. vers. 15.* They crie, Abba Fa-
ther. But yee will aske, Wherefore is it then, that the Lord will
not call them seruants, but friendes? I answer, The Lord hath re-
spect of the common sort of seruantes, or rather of slaues. In those
dayes the Masters communicated not their counsell to them, but
commanded them, vnder such a paine, to doe their will. Hee respec-

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ſaith this, and hee denieth ſuch ſeruitude to his Diſciples. It is true, in this world there are not onlie ſeruants that are brethren to the Lord: but the Lord hath manie ſlaues, men and women. *2. Timothy. Chap. 2. verſ. 20.* In a great houſe, there are not onlie veſſels of golde and ſiluer, but alſo of wood, and of leame, ſome to honour, ſome to diſhonour. All this world is the Houſe of the Lord, and in this worlde, hee hath ſome ſeruantes in an honourable ranke, and manie ſlaues, yea, moe than ſeruantes who are free: the world is full of ſlaues. Now theſe ſlaues, they are bound to ſeruice by vertue of creation, & ſo is the Deuill. As for the redemption, theſe ſlaues haue no part of it: and ſo it followeth, that hauing no part of that redemption, they haue no frienſhip with him: and being no friendes, they are no brethren: they gette not that bleſſed Spirite: but that Spirite which in the eight Chapter to the Romanes is called the Spirite of bondage and ſlauerie, which maketh them to feare for vengeance: They ſerue Chriſt, but all that ſeruice is euill, they are murdering men, they committe adulterie, their mouthes are full of blaſphemie, all their ſeruice is to euill: and it is but the breaking of the Lordes Commaundement, yet it is his ſeruice. In the ſecond Chapter of the Actes of the Apoſtles, and the thirteenth verſe, and Chap. 4. verſ. 28. The Deuill, and all his instruments, can doe nothing, but that thy hand hath ordained. The Lord hath decreed all to be done: & they ſhall gette their rewarde for doing. The Diſciples were free ſeruants of the Lord: as for ſlaues, they were not. Seeing all muſt bee his ſeruantes, wee ought carefullie to conſider, what ſort of veſſels, and in what ranke of ſeruantes wee are. The Apoſtle Paul, when hee hath tolde of this difference, whereof wee ſhewe in the great houſe, in the ſecond Epiſtle of Timothy, Chap. 2. verſ. 20. hee ſubjoyneth a token, whereby a man ſhall know whether hee bee a veſſell of honour, or diſhonour: Men ſhall well know whether they bee ordained to ſlauerie or not: Looke if they bee cleaſed from the filth of this worlde: looke if they be ſanctified veſſels, to work good in the houſe of the Lord: and if thou bee a foule veſſell, who can doe no good, ſaye with thy ſelfe, I haue no warrand that I haue to doe with the Lord Ieſus: and ſaye, that thou art a veſſell to deſtruction. And bleſſed is that ſoule that feeleth ſome piece of deſire with ioye to doe well: for they haue a warrande, that they are veſſels of honour, and that they ſhall bee in Heauen with the LORD: So ſanctification is the moſt infallible token of our election

election and justification. Whereas hee sayeth, All things that I haue heard of my Father, haue I made knowne to you, I marke this, That Christ, who came out of the bosome of his Father, reuealed to his Disciples the whole counsell of God concerning the saluation of the worlde, which the Apostles preached thereafter fully to the worlde: for the holy Spirit called all things to their remembrance, which they had heard of the Lord, *Iohn. 14. vers. 26.* And Paul, *Act. 20. vers. 27.* professeth, that he had kept nothing backe, but hee had shewed them all the counsell of God. It may be asked, whether all things that Christ himselfe preached, and that the Apostles thereafter preached, bee fully set downe in writ? I answere, All things according to the matter and substance, albeit not in as many wordes, are left in register: and wee affirme, That if Christ himselfe were here present, hee would say no more, write no more, change nor alter nothing, according to the substance.

In the next verse hee beginneth to giue an ordinance to preach after his departure, as yee reade in the 28. Chapter of *Matthew, vers. 19.* Before he lay downe the ordinance, hee premitteeth some words to prepare the hearts of his Disciples to accept of it: *I haue chosen you, and ye haue not chosen mee:* therefore I haue ordained yee should goe out, and bring out fruit. As the Lord would say, I haue chosen you to be Apostles to me, before yee thought such a thing: I sought you first, and ye sought not mee: I preuented you, and so this office is of my grace: there is no cause in you, but the whole is ascribed to mee. Was Peter seeking Christ, when hee was fishing? Was Matthew seeking Christ, when hee was sitting at the Table with the Publicanes? *Matth. 9. vers. 9.* Had Paul any mind of Christ, when hee was going to Damascus, to persecute the poore Saints of God? It is a good thing to knowe howe much Paul acknowledged this grace. Looke the first Chapter to the *Gal. vers. 15.* When it had pleased the Lord to separate mee from my mothers wombe, he called me by his grace, to reueale his Sonne to me, that I might preach him amongst the Gentiles. See in howe pittie words he setteth it downe. The ground of Pauls calling, was the good wil of God: and higher, the eternall separation of him from his mothers wombe: and last, hee commeth to the grace of God. But this is the thing I marke: We see the Lord he groundeth his ordinance to his Disciples vpon his owne free grace: In election the Lord will haue all our calling to depend vpon his mercy only:

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hee will haue his grace to preuent vs. I am founte of them who sought me not. Who dare say, I sought the Lord, before he sought me? He will be the first caller of vs, to the end, that he should haue a right to command vs to doe it, with our whole hearts wee should giue obedience, and say, Lord, I will answere thee. Bee not deceiued, the Papists are full of vanitie, they labour to set vp men with pride to disobey God: that doctrine they teach maketh men proude: for when they speake of workes of preparation, before their calling, and of a free-will, when they are called, whereto tendeth this doctrine, but to bereaue God of that power hee hath ouer vs? Let this enter into our hearts once, We haue not all our grace of God; the Deuill seeketh no better: they thinke not, that they are altogether debt-bound to God: and if they doe him any seruice, they thinke he is in their common. The way to keepe our hearts in humilitie, and to dispose them in lowlinesse, is to thinke nothing of our selues: they that thinke that they haue nothing in nature, but rebellion, and hatred of all grace, they ascribe all to God, and prayse him, and they will say, Lord, seeing I haue no grace except thou giue mee it, and if thou bid mee suffer, I will suffer ten thousand deaths. But weigh the words: In these words, *that they should goe, and bring out fruit*, hee alludeth to the Vine tree: what is that, *to bring out fruit*? that is, they shall vantage, and win soules to God: and of all fruites, it is the best, to win lost soules to Iesus Christ, to dwell with him in Heauen: to drawe them out of that damnation, he ordaineth that they *should* not begin only, but that their fruit should abide: that is, they should continue all the time of their life to win soules to Iesus Christ, and should continue vnto the ende. Nowe knowe this, It is not enough in any calling once to begin to doe well, to fructifie; but there must be perseuerance to the end: the ende of all our well doing must bee with our last ende: Let our labours in this life, and our life goe together: At all seasons, a tree will not bring out fruit: but it is required in a Christian, that hee bring euermore out fruit at all times: they haue no season by another. And as this is requisite in all men, so chiefly is it requisite in them who are called to the Ministerie, that they bee winning soules, and aye doing good, one way or other: no rest for a Minister, but of all men, it is most requisite that hee doe good. Paul saith, *2. Timor. 4. vers. 2.* Preach the word, in season and out of season: that is, no rest for thee, Timothie. And truely the Apostle

Paul

Paul himselfe above all others preassed and endeouored in his calling in the Ministerie, to be faithfull: and hee thirsted so earnestlie for that high price of Gods calling, that he neuer looked behind him, but aye ran, till he came to the ende of the race: and when hee came to the ende, he saith, I haue ended my course.

Now, that man is happie, in this life that layeth this ground, There is no resting for mee heere: I must not sit downe: I am in a course going to Heauen: and so with an holy courage goeth forward, running on in his pilgrimage: for in the ende, hee shall get that Sabbath day of rest, and he shall eate sweetlie the fruits of his trauels. But if thou retest in this life, and wilt not labour in thy calling in this life, and seekest thy rest in sinne, (for let him sitte ydle, he shall rest in sinne and wickednesse.) thou shalt not get rest afterwarde. There is no soule that will sit downe in the race, that shall rest with God in the Heauens. Alace, we set not that crowne of glorie before our eyes, and that is the cause wee runne not: but blessed is that soule that will take paine.

In the end of the verse, to moue them to doe well in their calling, he giueth them another argument, *Whatsoeuer they should aske in his Name, they should get it.* The world wanteth grace, for fault of asking. So the Lord would saye, Goe forward, and what yee shall aske in my Name, at my Father, (for without faith in him, wee will not be heard,) he will giue it you. The Lord obscurely would meete a doubt. It is hard for vs to doe well in this worlde: howe many impedimentes are in man? and howe many without him? And so, ere thou doe any good, these must bee remooued: So they might haue said, It is hard for vs, being so few, to goe out into the world: it is hard for vs to begin, and farre harder to perseuere. To this hee answereth, Aske at my Father, in my Name, and whatsoeuer ye shall aske in my Name, yee shall get it. Well doing is gotten by begging: and he or shee that will begin to doe any good turne, must beg it at the handes of him who hath grace to giue. So well doing beginneth at prayer: and continuance in well doing, dependeth vpon continuance in prayer. Thou who wouldest continue in well doing, be aye praying, and aye asking. Paul, *Ephes. 6. vers. 18.* exhorteth the Christian man of cuery ranke, to stand continuallie in Armour, so long as he liueth. Amongst all the Armour, he saith, Euer pray, with all manner of prayer. There cannot be a standing, without there be a continuance in prayer, night and day. There is nothing more requisite, if thou wouldest doe well, than to continue in

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hue in prayer: for why? all grace is in Heauen: except wee gette grace drawne out of Heauen, from God, wee cannot doe any good turne: and the only way to draw grace from Christ, (for hee is full of grace,) is, first to belieue in him, and to bee grounded on him: then next, with open mouth and heart to pray in his Name to the Father; & certainly, Heauē & earth shal go together, ere thou want grace: ere God deny thee thy prayer, al shalbe turned vpside down: & thou shalt get that grace he thinks meet for thee in this life, and Heauen at length. In the next verse, as before he hath enarmed his Disciples, whom hee was to send out to the world with a peece of armour, to wit, prayer; so here he enarms them with another, *I command you to loue every one another*. How needful it is that euery man & woman, who would do wel, should haue loue, Paul, *1. Cor. 13.* shews. Let a man do all the things in the world, yea, giue his body to be burnt, if there be no loue in the heart, al auailes not: But chiefly to come to a Minister, of all men it is most requisite that a Minister haue loue in his hart: otherways all is nothing, all his language & preaching auailes nought, if the heart haue not a loue of the saluation of man and woman. So the thing he regardeth, is that loue be in their heart. Yee knowe what a loue Paul had: he had so great a loue to the safety of his kinsmen, that he would haue wished to be *Anathema* for them: looke what a loue he vttereth, *2. Cor. 6. vers. 11.* he saith, *O Corinthians! our mouth is open, to you, our heart is made large: yee are not kept strait in vs, but yee are kept strait in your owne bowels.* So there are manie graces required in a Minister, but chiefelie loue: and if hee haue no loue, hee will not care by, howe manie perishe. Yet farther: they should not onelie haue loue to their people; but also Pastors should haue mutuall loue amongst themselves: they shoulde haue vnitie of heart, goe where they will. There is nothing that serueth more for making vp of that bodie of CHRIST, than the sweete agreeing of the Labourers: when they agree, the worke of the Lord goeth forward: as workemen, when they worke together in one vnion, the worke goeth forward. And a man who carrieth enuie in his heart, hee shall neuer preach Christ truelie, but hypocriticallie. Paul, in the first Chapter to the *Philippians*, *vers. 15.* hee speaketh of two sortes of Preachers: Some, saith he, preach to increafe mine affliction; some of loue. Then he saith, What then? yet CHRIST is preached, all maner of wayes, whether it be vnder a pretence, or sincerely, and I therein joy, yea, & will joy. He speaks this in his bands. So who-

foeuer hath contention against his fellow-labourer, preach as they will preach, they make the Gospel a cloake to couer their malice and hypocrisie. Vpon the other part, they onely who haue intiere loue to their fellow-labourers, teach Christ sincerely. Wee see the Apostles, when they make mention of their fellow-labourers, howe honourably they stile them, what great affection they vtter vnto them: as Paul, when hee speaketh of Timothie, Titus, and others.

Now I goe forward: *If the world hate you, yee know that it hated mee before you.* This is the third part of the Chapter, wherein he comforteth them against the hatred and persecution of the world: and so hee warneth them to goe out after his departure: I knowe well enough, the world will hate you. Then he comforteth them with his example, Haue they not hated mee before you? There is the ground, The seruant is not greater than his Master. The Lord Iesus is worth all the Apostles and Ministers that euer were. Shall the seruant start, and runne, when he is hated, seeing the great hatred and malice the Lord suffered? No man in the worlde suffered so great persecution as the Lord, and so patiently: And had it not bene that the Lord Iesus tooke on that euill, thou shouldst haue suffered more than the hatred of the world: that is, the very wrath of God. So to moue them to patience, hee layeth downe his owne example, as before he proponed his example to loue God, to keep his Commandements, and loue their neighbour: So hee commendeth neuer a thing to them without his owne example. There is nothing that the Lord will bid thee doe, but hee will let thee see that same first done by him: Hee setteth himselfe before vs as a patterne. And as concerning this patience in suffering, it is needefull that this example of Iesus Christ bee euer before the eyes of any that woulde suffer: for it is against our nature, to suffer anie waye: Yea, it is so needefull, that there was neuer a man or woman who suffered, if they had not had that suffering of Iesus before them, that could suffer patiently. The example of all the patience in the worlde, will not cause one to suffer patiently, except thou get a sense of that suffering: for faith in Christ Iesus, is the ground of all well doing: Iesus Christ must be in thine heart, ere there bee any good vertue in thine heart: for it is faith in Christ Iesus, that reformeth the heart: Except wee haue him in the heart, there is no good in it. Therefore Paul, when he recommendeth any vertue vnto vs, hee useth to set before vs the example of Christ, as a moste forcible

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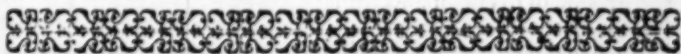
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forcible argument: as when hee exhorteth vs to modestie, hee saith, Let the same minde bee in you, which was in Iesus Christ, *Philip. Chap. 2. vers. 5.* And when hee commendeth patience, in bearing the infirmities of weake brethren, hee bringeth his example: For Christ also, saith hee, would not please himselfe, *Rom. Chap. 15. vers. 3.*

Then, if thou wouldest haue loue, or meeknesse, or anie vertue into thine heart, haue the Lord into thine heart, and cast thine eye vpon him. In one word, belieue in Iesus Christ: and getting a sight of him, thou shalt finde a sweete change of thy nature: then thou shalt bee an holie liuer, and a patient sufferer, and thou shalt growe in all good vertue, and that through Christ Iesus: To whom, with the Father, and the Spirit of Trueth, bee all praise, honour, and glorie, for euermore. A M E N.



THE TWELFTH LECTVRE.

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. XV. VERS. 19. 20. 21. 22. 23. 24. 25. 26. 27.

19 *If yee were of the World, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the World, therefore the world hateth you.*

20 *Remember the word that I saide vnto you, The seruant is not greater than his Master: if they haue persecuted mee, they will persecute you also: if they haue kept my word, they will also keepe yours.*

21 *But all these thinges will they doe vnto you for my Names sake, because they haue not knowne him that sent mee.*

22 *If I had not come, and spoken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne.*

23 *Hee that hateth mee, hateth my Father also.*

24 *If I had not done wikes among them, which none other man did, they had not had sinne: but now: haue they both seene, and haue hated both mee, and my Father.*

25 But, it is that the worde might bee fulfilled, that is written in their Law, They hated mee without a cause.

26 But when that Comforter shall come, Whome I will sende vnto you from my Father, euen the Spirit of truth, which proceedeth of the Father, hee shall testifie of mee.

27 And yett shall witnesse also, because yee haue bene with mee from the beginning.



After the Lord Iesus (beloued in him) hath giuen sundry exhortations to his Disciples, at last, in the 16. vers. he giueth a direction to them, that after his ascension to Heauen, they should passe out into the world, and teach all Nations, & baptize them. The words here, are that they should go, & bring out fruit: that is, win soules to the kingdome of Heauen. Secondly, he sets down the ground of his ordinance: he sets downe what right he hath to giue it: *I haue chosen you, & ye haue not chosen me*, saith he: I preuented you, when there was no such thing in your mind: & therefore I haue iust right to giue you this ordinance. After he hath giuen this ordinance, he begins to furnish them, & inarme the against the time they should passe out: the first piece of armout was prayer: *they should pray to the Father*. But how? *In his Name*. Look thy heart in prayer be groundd by faith in Iesus Christ. The next piece of their armour, is loue, & chiefly that loue which euery one should beare to another: they ought not only loue him, whom they teach; but the fellow labourers should loue mutually: when the fellow-labourers agree among themselues, then the work of the Lord goes forward pleasantly. The third piece of armour, is patience, that they should suffer patiently all the hatred of the world. Now he insisteth vpon this place, and vseth sundry arguments: The first he had, was from his owne example: hee saith, *Haue they not hated mee before you?* then why should yee take it heauily, that the worlde hate you? for the seruant is not greater than his Master. I goe forward. In the beginning of this Text, we haue the second argument, whereby the Lord moueth his Disciples to beare patiently the hatred of the world: *If ye were of the world, the world would loue his owne*, saith he, *but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you*. The meaning is this in effect, If the world hate you, it is a good token, that I haue chosen you out of the worlde, and

and relieued you from that damnation which ye were subject to. See in this argument, when the world loueth any man, certainly it is a token that there is little good in that man: for the wicked worlde, ordained for damnation, will loue no man without a cause, except it find a conformitie with it: And as Paul saith, *Rom. 12. vers. 2.* except it find a likenesse in humour and affection, it will not loue a man. It is true, wicked men will loue a good man, but neuer for any good, neuer for Gods cause, but for some particular respect, as kinred, alliance, blood, or some policie: But for a good cause, wicked men will neuer loue a good man. By the contrarie, when the worlde hateth a man, it is a token there is some good in that man. Ere euer the worlde beginne to hate a man, God loueth him: Ere euer the worlde beginne to shoote that man out of the worlde, the Lord hath exempted him out of the worlde. It is true indeede, the worlde will hate a wicked man, as a man who doeth great and horrible murders, committeth adulterie, and incest, &c. but the worlde will neuer hate wickednesse for wickednesse cause, because it is an offence to God, but for some priuate hurt and dammage; as because he is noysome to the Common-wealth, and troublesome to the peace of the Countrey, and such like. This same which I speake of men, may bee well drawne to Religion: That Religion which the multitude of the worlde runneth after, is not most to be approued: No, the Lord saue me from it. Neither that Religion which the world detesteth, is to be rejected: No, the hatred of the Deuill, and of the world, is a good token. When the world hateth godly men, there is matter of patience, and of joye: and it is a sure token, the hatred of the worlde shall not so soone touch the heart, but as soone the Lord shall meet it with his loue: and the greater the hatred bee, the greater shall the loue of God be. *Rom. 5. vers. 3.* Faith worketh patience, patience experience, to wit, of the fauour and loue of God: which hee saith afterward, is shed abroad, by his holy Spirit, into our hearts.

I goe forward: The third argument, *Remember*, saith the Lord, *the word that I saide to you, The seruant is not greater than his Master:* Looke what they did to me, they will doe the same to you. As hee would say, It may suffice you to be in that estate that I was in before you: for why? yee are but seruantes, and I am the Lord: and therefore it may suffice you well, to bee in that estate that I haue bene in before you. He calleth them to remembrance of that word, which he spake before in the *13. Chap. and 16. vers.* when he exhorted

ted them to humilitie. Would any man or woman after the example of Christ, be humbled, lowly, and obedient, and patient; let them euer holde their eyes vpon Iesus Christ, and vpon that highnesse and Lordship, wherein hee sitteth at the right hand of the Father: and then when thou seest howe high hee is, looke downe to thy selfe, and thou shalt see, the fardest that thou canst claime to, is this, To be but his seruant, though thou werest a King: (and woe be to thee, if thou be not a seruant of Christs) Then looking vnto Christ, and downe to thy selfe, reason thus, Hath my Lord, who is aboue me, suffered many things patiently, shall not I, who am a seruant, suffer something patiently? And then the soule shall say, Suffer patiently for him, and I shall count it honour to be partaker of his suffering: for of all the honours of the world, it is the greatest, to suffer for Christ. Were not the Apostles blythe while they suffered for Christ? Reade *Act. 5. vers. 41.* there it is said, *They departed from the Councill reioycing that they were counted worthy to suffer rebuke for his Name.* Paul, *Philipp. 1. vers. 29.* saith, *To you is giuen for Christ, not onely to belieue in him, but also to suffer for his sake.* They who suffer for Christ, may thinke they haue gotten a great gift.

Farder of this argument, I marke this, The hatred and loue of men is common to Iesus Christ, with his members: so that they who loue Iesus Christ, they loue also his seruantes: and they who are foes to Christ, they are foes also to his seruantes. But it is well to bee marked, that this hatred and fauour of men beginneth euer at Christ: ere euer one loue the seruant, hee must loue the Master: and hee that hateth the seruant, hee hateth the Master first: Hatest thou him who beareth the Message of Christ? thou hatest Christ, who sent him, saye what thou wilt: and thou who louest Christ, thou wilt loue the silliest member of Christ.

Nowe I come to the fourth argument, and it is from the cause which they had in hande: Whatsoeuer the worlde should doe vnto them, it shoulde bee for a good cause, it shoulde bee for my Names sake, and for my Fathers sake. Hee letteth the Disciples see farder than the worlde sawe in their hatred to the Disciples: for Christ in all his speaking, chiefelie with the Scribes and Pharisees, hee letteth them see with whome they had to doe: they had to doe first with the Father of Heauen: all their persecution was a misknowledging of the Father. The malicious persecution of men, striketh first vpon the GOD of Heauen: first ere it bee on the Sonne, it must strike on the Father. As the Iewes

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then, that woulde boast that they loued God, and hated his Disciples, had in their heartes first the hatred of the Father: so now men will saye in the middelt of the hatred of the seruantes of Iesus Christ, that they loue Iesus Christ: but the Spirit of Iesus Christ sayeth, They lie: and the ground of their hatred, is the hatred of Christ. Bee not deceiued: I will laye downe this as a sure ground: It is vnpossible for one to loue Christ, or his Father, and to raile vpon the seruantes of Christ. This for the fourth argument, wherein wee may see the first thing required in a Christian, is patience. Among all the argumentes, to moue a man to patience, this suffering for a good cause, is principall: for it bringeth with it great joy. Whē a man suffereth as an euil doer, as a thiefe, an adulterer, or murderer, he will not suffer patiently & joyfully. The Lord will not let joy come of sin: but if they haue joy, that comes vpon the assurance their sinnes are forgiven them, which caused them to hold down their head. Blessed is the man who suffereth for a good cause! and the best cause, is to suffer for Iesus Christ: and if euer one found joy in suffering, they found the greatest joy: for as it is said *1. Pet. 4. 14.* of those who suffer for Christ, *the Spirit of glory, & of God, resteth vpon them:* the Spirit of Christ sits downe in the soule, & resteth & holdeth vp the soule with joy. No words can teach this so well as experience: the Martyrs were witnesses herof, who in most exquisite torments were patient, & rejoyced wonderfully: & what was the cause thereof? Euen because that the Spirit of Christ filled their soules with joy: and that joy ouercame & ate vp all the pain. Therefore, if thou wouldest suffer, look that it be for a good cause: let it be for the cause of Iesus Christ, that our suffering may be joyfull, & in laying down of this life, we may be assured, that we shalbe transported to that blessed life: *Blessed, saith Christ, Matth. 5. 10, are those who suffer for righteousness sake, for theirs is the Kingdome of God.* Now lest the ignorance of the Father shold haue bene thought to haue bene a simple ignorance, he saith, *If I had not come, and spoken vnto them,* (he meaneth of the Scribes & Pharisees) *they should haue had no sinne: that is, If I had not reuealed the whole secret of the Father, their ignorance had bene tollerable: but now they haue no pretence to cloake their ignorance, but their mouth shall bee closed vp.*

Nowe yee see in these wordes, howe hee bringeth this perfection of his Disciples to the head ground: First, There is the hatred of the Disciples: Secondly, there is the hatred of the Sonne: And thirdlie, there is the misse-knowledge of the Father.

The ground of this is the bitterneſſe of the heart. So it is called, *Mat. 8. verſ. 23.* when Peter ſpeaketh to Simon Magus. The ground then of ignorance, was the roote of bitterneſſe in the heart, reſiſting the holy Spirit. From this maliciousneſſe floweth the ignorance of God, the hatred of the Sonne, and the hatred of the Diſciples. All perſecution commeth of malice firſt, and then of ignorance. All the perſecuters that euer were in the world, were like as many blind men. Indeed I grant, that all perſecution will not proceede in alike meaſure, from malice, and the gall of bitterneſſe; albeit there is none ignorance, but it is joyned with ſome malice of the heart: but the malice is not alike great: for in ſome hearts there is nothing but venome, and a bag of gall: and ſome there are who haue leſſe; and that perſecution proceedeth of a blinde zeale, more than of bitterneſſe. Looke what Paul ſpeaketh of himſelfe, *1. Timoth. 1. verſ. 13.* hee had ſuch a blind zeale, that hee perſecuted the Kirke: and when he was going to Damaſcus, he had a kinde of zeale: but afterwarde, when hee ſaw Chriſt, hee called that zeale a madneſſe, and woodneſſe. So there is ſome perſecution that commeth of a blind zeale; & ſome there is, that commeth of maliciousneſſe altogether: And as theſe two differ in grounds, ſo they differ in mercy alſo. Paul, *1. Timoth. 1.* ſaith, Before, I was a blaſphemer, a perſecuter, and an oppreſſour: but God had mercy on me, for I did it ignorantly, thorow vnbeliefe: and therefore the Lord laid it not to my charge. But as touching the other perſecution, that cometh of maliciousneſſe againſt the holy Spirit, woe to that perſecuter: for ſurely it is a rare thing for ſuch a man to gette grace: And hee who is obdured in maliciousneſſe, (for it is the ground of ſinne againſt the holy Ghoſt,) very hardly obtaineth ſaluation, becauſe with great difficultie it is rooted out of the ſoule.

Take heed, there is none of vs, but there is a piece of venome in vs, and wee ſpoute out venome. So wee knowing that God deſpighteth that venome, wee ſhould trauell to gette it away by prayer to God, as we ſeele it: for there is no power in Heauen, nor in earth, that can purge vs, but that holy Spirit: and he who hath this Spirit of Chriſt, when hee feeleth this bitterneſſe in the heart, will loathe at it, and then he will haue his refuge to Chriſt.

Take vp, in this laſt verſe, that Chriſt and his Goſpel ſerueth to make the world inexcusable: for their ignorance is wilfull. There is neuer a ſoule that is condemned, or goeth to Hell, that can pretend ignorance, becauſe their ignorance is voluntary. It is true,

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that ere euer a man goe to Hell, he is blinded, and the eyes of him are taken away by his owne corruption: But it is also true, that ere euer a man die, his mouth shall bee closed, and hee shall not haue a worde to speake in the daye of iudgement: No damned soule shall haue a word to speake in that day: when that voyce is pronounced against them, they shall passe awaye, with the greatest shout that euer was, because they dare not pretende ignorance: for his ignorance shall bee inexcusable. Any man would thinke, that if any were excused for ignorance, that the Gentiles would be excused: yet the Apostle saith, *Rom. 1. vers. 21.* There is not a Gentile that died, but their conscience shall make them inexcusable: because of the light of nature that they had into them: Looke then to the sharpnesse of the iudgement of God: And if thou hadst no more but the light of nature, all these creatures shall stande vp against thee, & condemne thee, though there were no more to condemne thee. If that light of nature make men inexcusable in that great day, let vs take heed how we heare the Scriptures: for if the Gentiles were inexcusable, what shall bee the estate of the people, who haue not onely the light of nature, but that spirituall light from Heauen, reuealed by the mouth of Iesus Christ? Shall that soule speake a word in that day? Therefore I beseech you, in the bowels of Iesus Christ, to receiue knowledge, or else it were better for vs, that wee had neuer heard of Christ: and better shall it be with the Gentiles, and with Sodome and Gomorrha, than with vs: the greater light, the greater condemnation: Therefore, as wee would see Heanen, let this light shine in our heartes, that wee may bee transformed from the course of the world, and shine before Christ in newnesse of life.

Nowe in the next wordes, hee giueth the seconde argument of that hatred, and aggregeth it more: *They who hate mee, hate the Father also.* And he is speaking of the obstinate Iewes, who pretended a loue to God. We heard heretofore, that the hatred of the world against the Disciples of Christ, was against Christ himselfe: the hatred that extended to the one part, extended also to the other. Now we heare that the hatred of the world against Christ, extendeth to the Father also: and that hee who hateth Christ, hateth God also: And euen as the Iewes hated the Disciples, because they saw some grace of Christ in them, and because they were indued with his Spirit: (for the worlde will neuer hate one that is his owne:) so for that same cause, hateth the world Christs members:

bers: yea, the hatred of the world against Christ himselfe, was for none other cause, but because they saw God dwelling in him bodily: they saw that glorious Godhead dwelling in the nature of man; howbeit they cast vp his kinned to him, yet they hated him not because of the fleshe, but because God dwelt in him. The thing that the men of this world hate most, is the God of Heauen: & if they hate any creature of God, it is for Gods cause. It is a wonderfull thing, that such a thought can be in the hart of the creature against the Creator. Let vs then see the cause? *God is light*, saith Iohn, *1. epist. 1. vers. 5.* And whatsoeuer man in the world doth wickedly, he hateth the light deadly, yea, if it were but the day light, and the light of the Sun, hee hateth it, because it craueth a decent behauiour. *Rom. 13. vers. 13.* And the wicked soule craueth aye filthinesse: and much more they hate the light of the worde of God, because it pierceth into the consciences of men, it stingeth them: and then most of all they hate God himselfe, who is the light: when hee beginneth to shine vpon their consciences, they find such an horror & dreadour, that they would wishe him out of the worlde, so vehementlie they hate him: they can abide to see the Deuil, or any creature; but they cannot abide the sight of God. Now looke our nature: darknes & light fight not so much, heat & cold fight not so much together, as God and our nature: and this battell shall neuer haue an ende; no, not when the miserable catiue is in Hell. Whereon riseth Hell, but vpon the dissention betwixt the Creator, and the creature? So this battell shall neuer take an ende, except it please God of his grace, who made light to shine out of darknesse, to enlighten, and to reforme the soule, and to scatter this palpable darknesse, wherein wee are wrapped.

I goe forward to the thirde argument, *If I had not wrought such works among them, which none other man in this world did, they wold not haue had sinne.* The argument then is taken from his workes: They sawe Iesus Christ to bee such a man, as there was neuer the like of him. They sawe that diuinitie in him: and this sight aggregeth their hatred. By the workes, I vnderstand all the proues the Lord gaue of his Diuinitie to the worlde; whether they were the miraculous workes, in restoring the blinde to sight, the lame to limmes, the deafe to eares; or it was his holy life in the worlde. Neuer man liued so holily, and heauenly, as he: for he saith, *Iohn. 3. vers. 36. My works testifie of me, that I am not a man only.* And indeede, not only those who were his friendes, and his Disciples, and seruantes, tooke this

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vp: (Iohn saith, *We saw him full of grace and veritie, and wee saw his glorie, like the glorie of the onely begotten Sonne of God, Iohn, 1. vers. 14.*) but also his very enemies saw it: when as the souldiours came to take him, they said, *Newer one spake, as he speaketh, Iohn, 7. vers. 46.* His words bound the mens hands: and the Pharisees, who were his enemies, were compelled to say, *If he had beene a sinner, he could not haue healed the blind, Iohn, 9. vers. 16.* And so we who now liue, howbeit we see him not bodily, working wonders in the world, thereby to perswade, or to conuince vs; yet by this worde of the Crosse preached, which to his owne is the power and wisdom of God, we are perswaded that Christ is the only Sonne of God, there is such a Majesty in it: And so, if there were no more to testifie vnto vs, but this word of the Gospel, it conuinceth the consciences of all men, that the Lord, of whom it is spoken, is not man only, but God also.

Then hee saith, *They haue both scene, and haue hated both mee, and my Father.* There is a maruell, that they knowing God, they hated God: it would seeme tollerable, if they knewe not God, to hate him: but to know him, and hate him, it is a thing not to bee comforted with. It was saide of before, that the worlde, who hated him, knewe not the Father. Howe can these two stand? They stand both well: for first of all, there is a certaine knowledge of God, by the which the most wicked in the worlde knoweth God: but then the canker of the heart expelleth this knowledge: and on this commeth ignorance, and on ignorance commeth hatred. Marke by what degrees sinne riseth vp: and euery one of vs may finde this in some measure: there is no sinner, who doeth a great sinne, but first they haue a knowledge of God, of good and of euill. Paul, *Rom. 1. vers. 21.* speaking of the Gentiles, saith, they knew God. There is such a bitterness and malicioufnesse in the heart, that that malicioufnesse blotteth out the knowledge in the heart. A wicked man will stoppe both his fingers in his eyes, that he should not see. The Apostle after ward says, *They not taking pleasure to intertain the knowledge of God, they put out knowledge:* knowledge departed, blacke ignorance cometh in, by the iudgement of God; & then farewell conscience: then they lose all feeling: and being blind, and past sense, they run headlonges to all mischief: And that is it the Apostle speaketh, *Ephes. 4. 19.* So yee see, that all this mischief that men committeth in the world, falleth out immediarly of blindness: ere euer one go to doe wickednes, ignorance cometh in first: & then commeth in a want of conscience. Durst a man goe out so boldly before God,

to doe wickednesse, if hee had a conscience? And thinke yee that wicked men in this Countrey, who take pastime in murder, in filthinesse, &c. and aboute all, those men who haue committed such hainous things against God, against Religion, against their owne native Countreye, and the Crowne; thinke yee they woulde haue such a boldnesse, if they stopped not their fingers in their eyes, and blunted the conscience? I pronounce, in the Name of God, they are bound in the chaines of darnesse, (loose them who will,) if they repent not.

The last thing I mark: what is the thing that maketh all sinne inexcusable? Knowledge closeth the mouth of the sinner: knowledge taketh away all excuses: it taketh away ignorance, and ignorance shall excuse no man in the daye of the Lord: and the greater the knowledge bee, the lesse excuse is there for sinne. I saye more: Knowledge not onely maketh sinne inexcusable, but knowledge doubleth sinne: Murder is sinne, but murder with knowledge is double sinne: and the greater the knowledge is, the greater the sinne shall bee, in the daye of Iudgement. And if thou hadst but the knowledge of the elements, thou shalt be inexcusable: And if the Lord speake out of Heauen to thee, thy sinne shall bee tripled: and well were it with thee, who nowe sinnest vnder the light of the Gospel, without repentance, that thou hadst bene one of Sodome, in that great day: and thou thy selfe shalt wish in that daye, that so it had beene. There is no tongue can tell the iudgement that shall fall vpon that man, who heareth this worde, and abideth in sinne. Yet the worlde will not bee wakened: Crie on them, they are not the better. Thus much for the second argument.

In the verse following, lest it shoulde bee thought or objected, that the obstinate Iewes should haue done this in despite of God, the Lord meeteth this, & saith, *All this is done that the Word might be fulfilled that is written, in their Lawe, They hated mee Without a cause.* The place is in the 33. *Psalme, vers. 19.* It is called the Lawe, because all Prophecie is a pendicle to Moyse's Lawe; and all the Prophets were vnder the Law. This is a complaint of Dauid, of his enemies, who hated him without a cause. There was a great cause of loue in Christ, and not of hatred. Then this yee will see commonly, that when the Spirit in the Scripture maketh mention of crosses, troubles, and persecution of Christ, which are euill things, he speaketh so warily of them, that nothing bee derogate to Gods glorie, hee saith, The Lord ordained them from all eternitie. And there is not a thing,

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a thing, yea, not the moſte vnworthie thing, that is done to the faythfull of Chriſt this daye, but it commeth by that eternall Decree: it was preordained: and if it had not bene ſo, the godly had cauſe to ſorrowe, and the God of Heauen woulde bee diſgraced. And marke this, that the ordinance of God ſhall not excuſe thee, who is the inſtrument, when thou doeſt anie thing againſt his reuealed will. The Murderer may ſaye, What haue I done, but the will of God? O murderer! ſay I, thou art not to bee excuſed: thou haſt not done the will of God reuealed: and ſo ſay I to the Adulterer, and to all others, that commit ſinnes, which God hath forbidden. After that he hath aggregated this hatred of the Iewes, againſt his Diſciples, he leaueth it, and returneth to his Diſciples, to comfort them. The laſt thing hee comforteth them with, *Hee ſhall ſende them that Comforter from the Father*: for hee commeth firſt from the Father: and the Father ſendeth him by the Sonne: he calleth him *the Spirit of truth*: and, *He ſhall teſtifie into your heart of mee*. As if hee would ſaye, The teſtimony theſe Iewes got, it was but outwardly: but to you I ſhall ſende my Spirit, an inward witneſſe. The Leſſon is: Wee ſee here two ſortes of witneſſes: the one outward, the other inward: to wit, the Spirit. The firſt is his word, his miracles: and it is good to heare the worde: but and if the Spirit be not preſent, it were better for thee neuer to haue heard the worde. And ſuppoſing wee had CHRIST with vs, euen in the middeſt of vs, as hee was amongſt the Iewes, if it pleaſed him not to ſende his Spirit into our heartes, it woulde doe vs no good. And therefore, thinke it not enough to ſaye, And if wee had CHRIST, as the Iewes had him, wee woulde beleue, and wee woulde bee well. No, no, If thou haſt not the Spirit, all woulde not auail thee. Bee not content to bee hearers onelie, for all that will ſerue but to damnation, except thou feeleſt that Comforter to worke in thine heart, to reforme thine heart, and to worke ſayth into thee. And therefore let this bee thy prayer, in hearing that worde, LORD, let thy Spirit worke into mine heart. And if hee bee into thine heart, hee will let thee feele ſuch a comfort, and ſuch a peace, and ſuch a reſt into thine heart, that the worlde cannot tell what it meaneth.

This isto be conſidered, that he ſaith, *he will ſende the Comforter to them from the Father*: for it importeth, That the Spirit floweth firſt from the Father, & then from himſelfe. So he ſaid in the Chapter preceeding, *that the Father ſhould ſende the Spirit in his Name*: for the Father

Father sendeth the Spirit by the Sonne, ere the Sonne sende him from the Father. Seeing then, he proceedeth from them both, he must beare witnesse both of the Father, and of the Sonne: but of the Father, by the Sonne, in whom the Father manifesteth himself visibly.

Thereafter he comforteth them another way, for he sayth, *Yee shall also witnesse of mee.* So he honoureth them, to make them witnesse-bearers to him. The greatest honour in the world, when a man is sent to beare witnesse to Christ: howbeit thou shouldest die into the message, thou hast gotten an honour aboue all honours. It is true, this cause wherefore they bare witnesse of him, was because they saw him, and heard him, and handled him with their handes: and this was a great helpe. But take vp heere the chiefe ground, in bearing witnesse of Christ, when he sendeth into the heart, the Spirit of comfort: And I say, suppose neuer a man saw Christ, (as we this day see him not bodily,) or neuer handled him, yet if it please the Lord, to sende that Spirit into the heart, he will demonstrate Christ vnto him, as euidently, as though he had bene in Heaven to see that grace. Not onelic Ministers must doe this, but all men must confesse Christ: and so let vs preasse to gette that Spirit: for as Paul sayde, No man is able to name the Lord, without that Spirit. *1. Corinth. Chap. 12. vers. 3.* At the Name of I E S V S all knees should bee bowed, and the tongue shoulde bee loosed, with such a grace of the heart, that the heartes of men who heare, should bee edified at the hearing of the worde: And wee shoulde aye bee edified more and more, till in the ende wee growe to perfection in Christ: To whome, with the Father, and the Holie Spirit, bee all prayse, honour, glorie, power, and dominion, for euermore.

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THE XIII. LECTURE,

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

JOHN, CHAP. xvi. VERS. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

THese things haue I saide vnto you, that yee should not bee offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that hee doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowne the Father, nor mee.

4 But these things haue I tolde you, that when the houre shall come, ye might remember, that I tolde you them. And these things saide I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent mee, and none of you asketh mee, Whither goest thou?

6 But because I haue saide these things vnto you, your heartes are full of sorrowe.

7 Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will sende him vnto you.

8 And when hee is come, hee will reprove the worlde of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they believe not in mee:

10 Of righteousness, because I goe to my Father, and yee shall see mee no more.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet manie things to saye vnto you, but yee cannot beare them now.



HE Lord being shortly to depart out of this world (Beloued in the Lord Iesus) continueth his speach with his Disciples from the beginning of the fourteenth Chapter, to the seuenteenth; exhorting them, comforting them, and instructing them in all things

things they should doe after he was departed. Now in the sixteenth Chapter he continueth in the same purpose. In the beginning of the Chapter he concludeth that doctrine which he had in the latter part of the former Chapter, that exhortation he gaue his Disciples to patience, *These things haue I spoken vnto you, that ye should not be offended*: that is, I haue spoken to you of the hatred of the world, and of the persecution of the worlde for my cause, that yee should not be offended at mee, and at my Crosse. The Lesson is, Brethren, Christ Iesus, and the Crosse, are things vnseparable. Affliction followeth vpon the Euangel: *1. Timoth. Chap. 1. vers. 8.* they are called the afflictions of the Euangel: Bee not ashamed of the afflictions of the Euangel. Now the thing in the worlde that nature abhorreth, and can abide worst, is the Crosse: So if wee will looke to nature, there is no access to Christ: It is vnpossible for vs, by nature to attaine to Christ, except by an heavenly power we be sustained, that we may passe thorow the fire of the Crosse, wherewith hee is compassed. The Lord Iesus is in a fire, and without we passe thorow this fire, wee cannot bee partakers of Christ: and ere wee goe thorow the fire, we must be raised vp by an heavenly grace: for as sayth to belieue in Christ, is of grace; so affliction and suffering for Christ, is of grace. *Philipp. Chap. 1. vers. 29. Vnto you it is giuen, for Christ, that not onlie yee should belieue in him, but also to suffer for his sake.* Except a man be holden vp, he is not able to abide the afflictions of the Euangel.

Well then, in the time of calmnesse, and while the Lord giue th vs time to drawe our breath, this should bee the chiefe thing wee should study, to prepare our selues for affliction: knowing, that affliction followeth on the Gospel. Yea, euery one, who professeth the Lord, and his Gospel, should bee ready, when it pleaseth the Lord to lay on the burden. And chiefly this appertaineth to Preachers, ay to fore-warne, that affliction is to come: that at that day of affliction, men & women may be ready to suffer what the Lord will lay on them: for as it is said, *Hee who is fore-warned, is halfe armed*: And thou shouldest say euery day, Lord, as I professe thy Gospel, so I am ready to suffer for it: knowing, that the ende of affliction is joy.

When he hath concluded the speech he hath had with them generally, he commeth in particularly, and fore-telleth of some afflictions which they should suffer: The first is, *They shall excommunicate you*: The second, *The time shall come, when they shall slay you: and they*

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they shall thinke they serue God. Hee layeth downe the ground, *Because they know not the Father, nor me.* The Text is easie: It is not one or two sorts of afflictions only, that is joyned with Christ, & his Gospel: but all kinde of affliction, and at last it will come to death it selfe: and what reck of a common death? but death with exquisite torments. Reade the Bookes of the Martyres: the Apostles had experience of this, they passed forward, after Christ went away: from affliction to affliction; till at last they lost their liues: they were scourged, & shot out of the Synagogue, & at last slain: the afflictions that follow on the Gospel, are all kind of afflictions. So if any man would suffer, let him prepare himselfe to suffer, though it were all the torments of the world. Look what the Lord spake to Peter, *Ioh. 21. 18. When thou wast a young man, thou girdedst thy self, & walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whither thou wouldest not:* That is, thy suffering shall be in the will of thine enemies. Brethrē, the most exquisite torments, as racking, burning, & such others, wil not excuse thee, if thou deny Christ for the paine: & therefore we should make vs for the most exquisit torments: & this is one comfort, the Lord will not lay more vpon thee than thou mayst beare: & he will giue thee power to beare it out: & he, who sends the tentation, wil giue thee a faire & joyfull outgate: So Paul saith, *The momentaniall and light afflictions of this present life, worketh out an euerlasting weight of glorie,* 2. Cor. 4. 17. Looke, 1. Pet. 1. 7. Now followeth the cause of persecution, *They who will persecute you, they shall thinke they serue GOD.* The forest persecution, is vnder the cloake of Religion, and seruice of God. The fairest cloake to doe a wicked turne, is the cloake of Religion: and so the forest crueltie, is vnder the cloake of Religion. There was neuer such a crueltie as the Papistes vse, vnder the pretence of Religion: Inquire about that holy house of *Spain*, and that Massacre of *Paris*, which shall neuer bee forgotten before God: that blood of the Saintes is crying for vengeance from the Heauēs: all the pretences they can make, shall not saue them from it. Nowe, marke the ground of their persecution: *These things they shall doe to you, because they knew not the Father, nor mee.* The ground of all well-doing is light, when the eye of the soule is illuminate to see GOD, and IESVS CHRIST, and the Father in the face of the Lord Iesus: when the mind is illuminat, then the judgement is vpriight: & when the judgement is vpriight, the hart & the affections are wel inclined: when the hart is well inclined, then the

hand, and the outward instrumentes, are well occupied. *Matth. 6. vers. 22.* *If the eye see, the whole body is lightened:* that is, if the eye of the soule be lightened, then the soule is wel disposed: So when the mind is set vpon Iesus Christ, & lightned by that light, it is a joyfull thing: but if the mind, which is the eye of the soule, bee blinded, and see not the face of Iesus Christ, then all the powers of the soule are blinded: the iudgement is blind, & the hart is euill disposed, the affections peruerse, & then the hand is doing euill: a blind body is ay doing euill: if the eye be blind, the whole body is blind: if the light bee put out, then there is great darknesse: if the eye of the soule bee put out, then a man is but a lumpe of darknesse, and nothing abideth that creature, but that outward darknesse. Wherefore serueth darknesse, but to be casten into darknesse? Therefore, as thou wouldest haue an vpright iudgement, strue to haue an illuminate soule: and as thou wouldest doe well, keepe aye a cleare eye in thy soule. Neuer let the face of Iesus depart from thine eye: for it is onely that face that holdeth the eye in a clearenesse, and giueth light to the soule: He is the light of the world, and take him away, there is nothing but darknesse in the world. When he hath fore-warned them of the afflictions, he sets downe the end, wherefore he fore-warneth them, to wit, that they should remember the Lord had fore-warned them of afflictions, & therefore, that they should prepare theselues for trouble. But wheras they might haue said, Wherefore forewarned thou vs no sooner? he answers to this, I fore-warned you not of this from the beginning, because I was with you: but now I am to depart, & therfore I forewarn you. One of the best preparations wee can haue, is to heare much, (for this preaching will not abide ay) therefore let vs heare well so long as we haue occasion of hearing of the word which we preach to you: for why? in the day of affliction, that holy Spirit shall call to thy remembrance that which thou hast heard, and so comfort thee: And in the day of affliction, the holy Spirit will be more effectuall to call to thy remembrance that which thou hast hearde, better than when thou first heardest it: For why? the worde of God, and the Spirit of God, hath not the speciall effect euery when the word is heard, but when the body is in most necessity: and of all times in the worlde, in the time of affliction, or in the houre of death, the word will be most sweete. Therefore heare in time, if it were in the houre of death: that at least, in the hour of death, thou mayst haue aoy in thine hearr. Another thing here: beholde how the Lord lo-
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ued his Disciples in this world: certainly so long as hee was with them, he loued them wondrous tenderly: and let be that he would not let them suffer, he wold not once let them heare of the crosse. And this is the thing, that the Disciples of Iohn the Baptist come to Christ, and complaine of, *Mat. 9. vers. 14.* saying, *Why do we, and the Pharisees fast oft, and thy Disciples fast not?* The Lord answereth, *Can the Children of the Marriage Chamber mourne, so long as the Bridegrome is with them? But the dayes will come, when the Bridegrome shall bee taken from them, and then they shall fast.* And now, when the Lord is with them, hee fore-warneth them of their afflictions, and of death it selfe: and so indeed they felt it when hee departed. The ground of this is, because the Disciples of Christ had a time of growth granted to them into the worlde: and so long as the Lord abode into the worlde, they were not ripe, and their strength was more outward than inward: But now, when hee goeth away, they growe ripe: he sent his Spirit vpon them, as yee see, *Act. Chap. 2.* they had a greater consolation by that Spirit in Christes absence, than they had during all the time that Christ was with them. So wee haue our owne time in growing: and the Lord, when hee seeth wee are not able to suffer, hee will not lay the Crosse vpon vs, but hee will spare vs. Then we haue a time when we come to ripenesse: that is, when wee get that Spirit, and then the Lord will laye on the burden. Nowe as for vs, wee haue had a long time to ripen, and it is a wonder that the Lord hath giuen vs so long a time, and spared vs so long. But, Brethren, the time is comming, wherein wee shall suffer, and afflictions abide vs for the Gospel: And I praye the Lord, that hee may finde some ripenesse and maturity, and chiefly in vs the Ministers of the Gospel, that we may seale vp the Gospel with our blood, if need require. He falleth out in the *vers.* following, in a gentle reproofe of his Apostles, I am to depart, and none of you asketh, where I am to goe: but, saith hee, *your heartes are full of sorrowe.* The Disciples of Christ, when hee was among them, so acquiesced vpon his bodily presence, and thought they had such an ease with him, that they thought not of any other felicity: and therefore they were woe at such speeches: for they were more carnall, than spirituall; and tooke more heede to that carnall, than spirituall ioy. So this is our nature, that if we can get in the world such aboundance of riches, pleasure, honour, and such companie as we would, we would neuer desire to goe out of this world, but ay to remaine. And when wee heare tell that wee must flit out of this

worlde, the remembrance of death will sting vs to the heart: the Disciples were sad, because the Lord was to goe from them: It is the hardest thing in the worlde, to gette the soule disseuered from the world, and to get the eye set vpon Heauen, and to get an hope of that Life: Woe to that soule that getteth not hope to reach aboute this worlde: that soule is in an euill estate: And the Lord knowing this, hee will take awaye from vs, that companie that will drawe vs from him, and piece and piece hee will take vs vnto himselfe: for no man getteth the desire of Heauen in a moment: but a man piece and piece stealeth out of the worlde, and goeth to Heauen. Thinke not thou, therefore, them happie, who haue the worlde at their will: No, no, it is well for that creature, whom the Lord draweth out of the worlde, by taking from them the thinges of the worlde: For miserable are wee, if our hope bee not extended beyonde all earthlie, yea, spirituall comfortes, that euen can befall vs in this life: as *Paul* saith, *Of all men wee are moste miserable, if in this life onely wee haue hope in Christ.* 1. Cor. 1. vers. 19.

I goe forward: As before hee gently reprooued them, so in the next vers. hee comforteth them: *It is expedient for you, that I goe away: for if I goe not away, the Comforter shall not come to you: but if I goe away, I will sende him to you.* Heereby wee see, that the holie Spirit cometh by the Resurrection and Glorification of IESVS CHRIST: and therefore it is saide, The holie Spirite was not giuen, because Iesus was not as yet glorified, *Chap. 7. vers. 39.* And whatsoever grace was of the holie Spirite into the worlde, was by vertue of that Resurrection of Christ to come: and all this consolation wee haue, floweth out of his Resurrection, & Glorification: for out of his fulnesse, we receive a part: he is full of glorie, & his soule is repleat, and passeth all the Angels in glorie: and so out of his fulnesse, all grace floweth vnto vs: and euerie one of the members of Christ, hath a measure of that Spirit, as hee thinketh meete: and therefore *Paul* saith, *Hee ascended on high, and gaue giftes to men,* *Ephes. 4. vers. 8.* And so, wouldest thou haue joy, cast vp thine eye to heaue, and fasten thy faith on Iesus Christ, & thou shalt find a portion of that Spirit. Wee see two sortes of the presence of Christ: One bodily, as the Disciples saw: another spirituall: Howbeit hee bee distant from vs in the Heauen, yet he sendeth down his holie Spirit: & by that Spirit he worketh a feeling in the hearts of his owne: and they will heare his voyce, and will see him with the eyes of their soule: And they will haue this sense, with such a joye, that

that the tongue of him who findeth that joye, is not able to expresse the thousand part of it. Both these presences are very goods: and they who saw him, had a great benefit. Many Kings longed to see him, but they saw him not: as Dauid, and Abraham. The men who saw him when hee was an Infant, thought they gotte a greater grace, than if all the worlde had beene giuen them. But for all this, the other presence is better: for hee saith, *It is good that I goe away from you.* It had beene good for the Iewes, that they had neuer had his bodily presence, because they had not the spirituall presence of the Lord in their hearts. But as for that spiritual presence, in all respectes it is to bee preferred to his bodily presence, in the dayes of his humiliation: because by vertue of that presence, (albeit so farre distant from vs,) wee receiue the holy Spirite, and all his graces. Looke to Heauen, and see him glorified: that presence is the chiefe presence: and as soone as wee see that glory, in that day, the beames of his glory shall transforme vs, and catch vs vp in the clouds. So great is the glory of the Lord, that it will not remaine within the Heauens with our Head: but of necessity it must flowe to his members vpon earth. Nowe when thou needest grace, and joye, and pleasure into thine heart, (And thinke not thou hast joy enough, howbeit thou hadst all the pleasures in the world, except thou haue that joye of Christ.) then assure thy selfe, that Iesus Christ thine Head is glorified in the Heauens. And if wee finde such a pleasure, that wee will bee rauished aboute the worlde, being now so farre distant from Christ; what shall bee that joy and pleasure wee shall conceiue in our heart, when wee shall see him face to face? The tongue cannot tell it; but the heart that hath felt it, can best testifie it. The Lord grant, that while as wee are in the earth, wee may walke as Citizens in the Heauens, euer waiting that these vile bodies may bee transformed, and made conformable to that glorious body of Iesus Christ.

Now to goe forward: After he hath fore-warned his Disciples of the afflictions which after his departure they shold suffer, That they should bee excommunicate, and also slaine: And after hee hath set downe the ende wherefore hee fore-warned them, to wit, that they should not be offended, but confirmed: And after he hath reprobued them gently, that they rejoyced not when he tolde them that he was to depart: And after he hath begun to comfort them, by letting the see that is was for their weale that hee was to depart from them: For thorow his blessed Ascension, they should bee

partakers of the holy Spirit, and his graces: which, if hee did not ascend to his Father, they would not get: In the words following he falleth out vpon another head of doctrine, & instructeth them concerning the office of the Spirite, which hee was to discharge in the worlde, during the time of his absence: and this office is in respect of the world, and chiefly of the obstinate Iewes, who would not belieue in Christ when hee was present with them: *When hee shall come*, that is, when that Spirite of trueth shall come, after that I am gone away, he shall rebuke the world: that is, the faythlesse and obstinate in the worlde, hee shall conuict them. But yee may saye, No man heareth the voyce of the Spirite, speaking with his owne mouth: howe shall the Spirite then rebuke the worlde? The meaning is, The Disciples, whome that Spirite shall comfort, shall by their Ministerie rebuke the worlde. Wee haue then two effectes of the Spirite heere: The first is, in respect of the godlie, and those who belieue in Iesus Christ, the Spirite entereth into their heartes, and worketh the greatest joye and consolation that euer was. There was neuer a soule that knewe what true joye meant, but those that felt the Spirite. The other effect, is in respect of those who abide rebellious against Christ. In respect of them, the holy Spirite is aye rebuking and threatning them to their damnation: and that, by the Ministerie of poore men: for hee will set them vp, and make them stand vp, and rebuke all the obstinate: yea, euen the Kinges of the earth, if they will not belieue. All these reproofes that come out of the mouthes of the seruantes of I E S V S CHRIST, howe simple soeuer they bee, they proceede not so much from the mouthes of men, as from the holie Spirite: and they contemne the holie Spirite, who contemne those men, his Ministers: and the Lord of Heauen will bee auenged on them in that great Daye.

But to come to the particulars: Hee shall rebuke the worlde, and conuict it of three things: The first is, *Hee shall conuict the worlde of sinne*: Next, *Of righteousness*: And thirdlie, *Of judgement*. The first of these three concerneth the faythlesse worlde: and the other two concerne the Lord Iesus: Hee shall conuict the world, that the Lord Iesus is not only holy and righteous, but also the great and glorious Iudge of the world. First he saith, *The holy Spirit, when hee shall come, hee shall conuict the worlde of sinne*. Then hee sheweth the ground, *Because the worlde belieueth not in me*. The sinne is infidelitie, in that they belieue not in Iesus Christ, the heauiest sinne
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that can fall vpon any man, for it bringeth on the greatest guiltinesse and condemnation that euer was: *Hee who belieneth not in mee,* faith Christ, *be is condemned already.* *Iohn, 3. vers. 18.* Looke how soone thou sinnest, if thou refuse to turne thine heart to the Lord Iesus; as soone thou art condemned: the Lord delayeth not the sentence to the last daye: but when thou hast sinned, the Lord immediately ascendeth as a Iudge, to his Tribunall, and giueth out the sentence of wrath against thee, because thou belieuest not in the onely begotten Sonne of God. So there is no greater sinne, than infidelity, for where it is, all sinnes are imputed: as by the contrary, the greatest righteousnesse that any man in this world can haue, is to be lieue in Christ: it is such a righteousnes that taketh away all the sin whatsoeuer: where it is, no sinne is imputed. Art thou a Murderer, a Blasphemer, an Adulterer? &c. belieue in Christ, that he died for thee, and thy sins shal not be laid to thy charge: for the righteousnes of Christ cloatheth a guilty man with righteousnes. And this moued a notable seruāt of God to say, *There is no sin without infidelity: & no righteousnes without faith:* Meaning, that of al the sins in the world the sin of infidelity is the greatest: for if thou belieue not, the least euil thought that thou canst think, shal abide before God cōtinually: so long as infidelity abideth, all sin abideth: & take it away, all thy sins shall be taken away. This is then the meaning: & would ye haue prooue of this, how the holy Spirit shal reprove the world of sin, look *Paul, 1. Cor. 14. 24.* there ye will find the experience hereof, for hee saith, *If a man prophesie confirme to the worde, if an idiote cometh in, at the doore, or an vnlearned man, that belieneth not, hee is rebuked of all, and is judged of all: and so are the secretes of his heart made manifest:* (to wit, that infidelitie that laye in his heart, is made manifest,) *and then hee falleth downe on his face, and worshippeth GOD: and sayeth plainlie, GOD is in you indeede.* We haue the experience of this in our own selues: when Iesus Christ is preached, there are none that heare, and are guiltie, but their heartes are conuicted: there is none of you but ye find this: for if thou be an harlot, when thou hearest harlotry preached, thou art conuicted, except thou be conuerted by the holy Spirit, and canst come to God, and say, Lord, for Christes sake, haue mercy on mee: for that person that doeth so, is not onelie vnconuicted, but also is comforted by the Spirit: And happie is that soule which findeth this wrought into it. Nowe, What is the next thing when the Spirit shall come, whereof he shall conuict the world, and vnbelieuing Iewes?

Hee shall conuict the world, saith the Lord, of iustices: that is, He shall conuict the worlde, and the vnbelieuing Iewes, That the Lord Iesus was that holy One: for the Iewes counted him the most vnjust man that was in the world: they put him in the ranke of thieues: they preferred Barabbas to him. But the Spirit of God, when hee shall come, hee shall conuince the worlde, That hee was the holiest man in the world, as hee is called, Act. 7. vers. 52. The ground of the conuiction is this, Hee passed vp to the Father. It appeared that he was the justest man in the worlde, seeing hee passed vp to Heauen, after his glorious resurrection: For if he had bene a sinner, hee had neuer entred into that Heauenly Sanctuary. No vnholly thing can enter into Heauen: if a man haue but so much as one spot of sinne, he cannot come there. So then, there was neuer soule that gotte entry into Heauen, that got accessse to the Majesty of God, but the Lord Iesus first: And then, so many as shall bee washen from their finnes, by faith in his blood: so many onely shall enter into that Sanctuarie, as shall bee clad with the righteousnesse of Christ. If thou wouldest goe to Heauen, striue to bee clad with that garment: that is, Haue faith, or else thou shalt neuer haue entresse into Heauen.

The proofof this, That the Lord was the holiest man in the world, appeared soone after Christ ascended: An example yee haue in the second Chapter of the Acts of the Apostles, vers. 23. where Peter, or rather the Spirit of God, by the mouth of Peter, immediately after Christes ascention, objecteth to the Iewes, that him whome they had slaine with wicked handes, the Lord had raised him from the dead, and glorified him in the Heauens: Whereby the holy Spirite so conuicted, and pricked their heartes; that they saide to Peter, and the rest, *Men and Brethren, what shall wee doe?* That is, How shall we be cleansed from that innocent blood? So now it appeareth, that Christ was the justest man that euer liued in the worlde, thorowe the working of the Spirit, that conuicteth them thereof.

The thirde point, whereof the holy Spirite shall reprocue the world, is, *of iudgement*. So, as the Lord is just, so is hee the glorious Iudge of the worlde. On what ground shall this passe? *Because the prince of this worlde is judged.* The LORD IESVS is the Iudge of the worlde, in that hee hath condemned the Deuill: hee hath not judged the silliest, and the weakest in the worlde: but him who had the greatest power in the worlde: And so in judging him,

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the holy Spirit conuicteth the worlde, That hee was the Iudge of the worlde. *Colloſſ. 2. verſ. 15.* it is ſaide, When hee hung vpon the Croſſe, he ſate moſt gloriously in a Chariot. There was neuer an Emperour, who was carried in ſuch a glorious Chariot as the Lord, howbeit hee was abject in the ſight of the worlde: In that Chariot hee taketh the Deuils, and taketh all their power, and leadeth them in triumph, and maketh an open ſhowe of them. So there is his victory, which hee gotte ouer the Deuill, the prince of this worlde. Indee de I grant, that the Deuill as yet hath a great power in this worlde. *Ephes. Chap. 2. verſ. 2.* And hee runneth about like a roaring Lion: yet he is overcome; and chained in darkneſſe. *Iud. 6.* That is, Hee is in chaines of terrible horror and anguiſh: howbeit hee will deceiue men women, and make them to thinke, that he is free to doe what he will: he lies, he is in a great horror. Now the godly, who find the mortification of that ſinfull nature, find that the Deuill is overcome: for except the Deuill were overcome, ſinne would reigne in the worlde: for the kingdome, and tyranny of the Deuill; and the kingdome of ſinne and death, are cuer conjoynd. So the godly, who find that the old man is crucified, finde that the Deuill is overcome. The vngodly alſo, in whom the Deuill, the prince of this worlde, reigneth, (*2. Corint. 4. verſ. 4.*) they are conuicted in their conſciences, That the Lord hath overcome the Deuill. The Murderers, Blaſphemers, Adulterers, &c. are conuict by the light of the Goſpel, That Sarhan, whom they ſerue, as many ſlaues, is but a ſlaue himſelfe, vanquiſhed by Chriſt Ieſus, and bound with chains of darkneſſe: albeit thorowe induration, and malice of their heartes, they prefer his bondage to the liberty of the Kingdome of Chriſt. And I denounce, In the Name of the Great GOD of Heauen, If they continue, their portion ſhall bee with the Deuill: the Lord Ieſus ſhall be auenged on them: For albeit the Lord Ieſus be in Heauen, ſitting at the right hand of that glorious Maieſty; yet hee leaueth not his poore members deſtitute of comfort. As before hee ſaid, *I will not leaue you comfortleſſe*; as ſoone as he went to Heauen, he ſent downe his Spirit, by whom hee reigneth in the worlde. Nowe that Spirit is either conuerting the ſoules of men, to Chriſt; or elſe he is conuicting and condemning the obſtinate: And bee thou aſſured, that if the holy Spirit conuert not thy ſoule by this worde, hee ſhall conuict thee, and ſtoppe thy mouth, and keepe thee in chaines, to that great Iudge the Lord Ieſus: and thou ſhalt bee ſo conuict

conuict in this world, that thou shalt not haue a worde to saye in that great Day. Paul speaketh of this, 2. Cor. 10. vers. 5. *Those who will not bee conueried, but remaine disobedient, I shall cause vengeance light vpon them, and I shall bee the fauour of death vnto death to them.* So either shalt thou bee conuerted by the worde, or else bee conuicted, and condemned. Now when he hath dipped into this doctrine, hee cutteth off the speech, and saith, *I haue many more things to speake to you, but ye cannot beare them now:* That is, ye are not capable of them now. There were other causes, no doubt, that here vrge him to cut short his language: as namely, because the houre of his death was at hand, as Chap. 14. vers. 30. Another was, because, as hee saith, Chap. 15. vers. 15. *All things that I haue heard of my Father, haue I made knowne vnto you:* and therefore now hee would not insit to reapeate or expound the same heere, but hee remitteth farder reuelation to the Spirit. Foolishe therefore are the Papistes, who grounde on this place their Traditions: for all grace and power to vnderstand anie thing of Iesus Christ, and of the saluation of man, is of the Spirit. The Lord knew well, what power he hath giuen to euerie one to vnderstand the waye of saluation, and according therevnto hee measureth his instruction: hee submitteth himselfe to their rudenesse and capacitie. If thou be an Infant, hee will not giue thee solide and strong foode, but Milke: So hee willeth a Minister to measure the doctrine, conforme to the growth and power of the hearers: The Ministers in euerie Congregation, should know who are Infants, and who are not, and accordinglie vse discretion.

This worde is to bee marked, *I haue manie things to tell you,* and yet I will not tell you them now. The Minister should instruct the sobrest in meanest things, and yet he should subjoyne this, There is an higher mysterie, if thou werest capable thereof; that they may desire to growe in knowledge. Some foolishe men will saye, If I had the *Crede*, and *Pater noster*, and the *Commandementes*, I care not for more knowledge: that will not serue thee: no, no, as thou gettest a sight of Christ, so shouldest thou haue a great desire to receiue farder growth and in-sight, and strue to get a perfection: for albeit wee appeare to our selues sometimes to haue cunning and knowledge enough; yet it is but little which the best of vs hath, in respect of that which wee should haue: for heere wee see but in a part, wee knowe but in a part. *Read 1. Corinth. 13. vers. 9.* We should therefore neuer be content of the knowledge we haue: but should aye strue to get more, and with all these Preachings, strue

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strive to get Iesus Christ, and to see his face more and more, as it were in a glasse, till once our sayth bee turned into sight, and then wee shall get facietie of knowledge. Howe dangerous a thing it is, to a man who hath gotten but little knowledge, there to bide, the Apostle to the *Hebrewes*, Chap. 6. vers. 4. declareth, for there he denounceth an heauie judgement against those, who haue gotten a piece of knowledge, and stand there, yea, and fall away from it, hee saith, there is no place of repentance for them. And indeed it is not possible, but if a man gette once a solide taste and sight of those heauenlie things, but hee will strive most earnestlie to haue a farder knowledge, sight, and fore-tasting of them night and daye, euen till hee get full facietie of joye and glorie. *1. Petr. 2. vers. 2.* Therefore, I beseech you neuer to rest, till yee get a sight of Christ by and aboue all knowledge, that in him yee may haue all perfection: To whome, with the Father, and the holie Spirit, bee all praise, honour and glory, worlde without ende.

So bee it.



THE XIV. LECTURE,

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. XVI. VERS. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

13 *Howbeit, when hee is come which is the Spirite of trueth, hee will leade you into all trueth: for hee shall not speake of himselfe; but whatsoever hee shall heare, shall hee speake, and hee will shew you the thinges to come.*

14 *Hee shall glorifie mee: for hee shall receiue of mine, and shall shewe it vnto you.*

15 *All thinges that the Father hath, are mine: therefore saide I, that hee shall take of mine, and shew it vnto you.*

16 *A little while, and yee shall not see mee: and againe, a little while, and yee shall see: for I goe to the Father.*

17 *Then*

17 Then saide some of his Disciples among themselves, *What is that hee sayeth vnto vs, A little while, and yee shall not see mee: and againe, a little while, and yee shall see mee: and, For I goe to my Father?*

18 They saide therefore, *What is this that hee sayeth, A little while? wee know not what hee sayeth.*

19 Now Iesus knewe that they would aske him, and saide vnto them, *Doe yee inquire among yout selues, of that I saide, A little while, and yee shall not see mee: and againe, a little while, and yee shall see mee?*

20 Verily, verily, I say vnto you, that yee shall weepe and lament, and the world shall reioyce: and yee shall sorrow, but your sorrow shall bee turned into ioye.

21 *A woman, when shee trauctleth, hath sorrowe, because her boure is come: but as soone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioye that a man is borne into the world.*

22 And yee now therefore are in sorrow: but I will see you againe, and your heartes shall reioyce, and your ioye shall no man take from you.



E s heard the last daye (Beloued Brethren) howe the Lord, in that long discourse and speach which he continueth with his Disciples, a little before his departure out of this worlde: after hee had forewarned them of their afflictions, and had gentlie reprooued them, and comforted them, by telling them, that it was good for them, that hee did ascend, for then hee should send them the holy Spirit, hee entered into a profound doctrine, concerning the holy Spirit, whome hee was to sende to his Disciples after his departure to Heauen. Hee shewed them what the Spirit should doe, chiefly in respect of the obstinate worlde, and the Iewes, who would not belieue: when hee shall come, hee shall conuict them of three things: The first is, of that sinne, the greatest sinne in the worlde, the sinne of Infidelitie: The next is, that Iesus Christ, whome they esteemed to bee an vnjust man, the holy Spirit shall conuict them, that that Christ is the holiest in the world: The third thing, that he is not only iust and holy, but he is the glorious Iudge of the worlde: And that shall appeare in this chiefly, that he hath condemned the Deuils. When he hath dipped into this doctrine, hee cutteth it off, saying, I haue manie things to speake to you, whereof ye are not capable.

Then, lest the Disciples should haue beene offended with him, that

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that hee would not goe forward in teaching them: in the first wordes of this Text the Lord meeteth this, and hee comforteth them with a promise, *That when that Spirit shall come, which is the Spirit of trueth, he should leade them in all kind of trueth*, and instruct them in all those thinges which the Lord spake not to them. In this Text the Lord continueth his speach of the holie Spirit, and of those thinges hee should doe in the worlde. This appeareth of the first wordes wee haue read, that the Lord would haue his Disciples to vnderstand, that the holy Spirit should be a more profitable Teacher to them, than Christ himselfe was by his owne voyce before his Passion: and therefore hee remitteth farder doctrine to the Spirit. It is better to haue the Spirit of Christ, without Christes bodilie presence, than to haue the presence of Christ, not teaching thee inwardlie by the Spirit: Yea, I saye more, It is better to haue the voyce of a poore simple man, speaking to thee, in the Name of Iesus Christ, together with the holie Spirit, than to haue the presence of Iesus Christ himselfe, and his outward voyce, if thou haue not the Spirit. What auailed it to the obstinate Iewes, who believed not into him, that they sawe him, and heard him? It had bene better, that they had neuer knowne him. It is not the voyce that doeth the turne, but the powerfull working of the holie Spirit: the holie Spirit reformeth the mindes. If the voyce of CHRIST were founding among you this daye, (as sweete as it is) it would doe you no good without the Spirit: Therefore take not so much heede to the man who teacheth outwardlie, as to the Spirit: and as yee would be safe, as yee heare that outward teaching, strue to feele the Spirit of Christ instructing, illuminating, and mollifying your heartes: otherwayes it were far better for you, neuer to heare a word.

Yet to marke the words more narrowlie: hee saith, *That Spirit, which is the Spirit of trueth, shall leade you in all trueth*: that is, Concerning your saluation. In stiling the Spirit, hee giueth an argument, wherefore hee shall teach them the trueth, Because he is the Spirit of trueth: the true Spirit can teach nothing but the trueth. If a man or woman, therefore, would bee instructed by that Spirit of Trueth, and would bee ledde into all Trueth, then let this bee settled into their heartes, That that Spirit which speaketh, is true: Yee knowe that no man will credite another in weightie matters, without hee knowe hee bee true: Euen so, if this opinion bee not settled into thine heart, that he is true, thou wilt

will neuer belieue the Scriptures of God.

To goe to an higher ground: If one would be instructed in the trueth by the Spirite, hee must haue a loue to the verity, and desire to knowe the verity: where there is no loue of the trueth, there must be an hatred of the trueth: *Hee Who is not with mee, is against mee.* And where the Deuill findeth such an heart, hee is effectuall in it in all vanities: because, (as Paul saith, *2. Thessal. 2. vers. 9.*) where men haue not a loue of the trueth, God giueth them ouer to be-lieve lies, that they might bee condemned, and carried into perdi-tion. So as thou wouldest liue, hunger for the trueth; as a man hungereth for temporall foode: then when this appetite is wake-ned, settle this perswasion in thine heart, that that holy Spirit who speaketh, is true: then the heart of man and woman will drinke in the doctrine of the trueth, with grea'er sweetnesse and joye, than euer any hungry man hath had in eating Meate.

Yet the words would be better marked: He saith not simply, he shall leade them in the trueth, but *in all trueth*: there shall bee no point of trueth, but hee shall instruct you therein. It will not bee a piece of the trueth that will fill the heart: but the sinner that wold be safe, would vnderstand the whole way to saluation: hee can ne-uer be satisfied to drinke in the trueth: and the more hee drinketh in, he desireth aye to drinke more. This is the disposition of a sin-ner, who hath tasted how sweete that Milke of the word is, as Pe-ter saith, *1. Epist. Chap. 2. vers. 1. 2.* This place letteth vs see, that it was not onely a part of the trueth, that was committed to the Mi-nisterie: they receiued not an imperfect doctrine, but the whole Mysterie of saluation was reuealed and laid before them: and that which they receiued, they deliuered againe faithfully. Paul saith, *Act. 20. vers. 27. I haue not hid any thing from you, but I haue shewne you the whole counsell of God*: And whatsoever things the Apostles preached in the world with their mouth, all in effect and substance they wrote with their hands, to the weale of the Kirke: and there is not one point, which either concerneth Gods glory, or mans saluation, but in effect we haue it registered in the Olde and New Testament. Away with the vnwritten verities: whatsoever was preached, all is registered to the weale of the people: And If all the Apostles were this daye preaching, they woulde not preach one worde in effect, but that which wee haue already regi-strated. I will affirme that before God, the holy Spirite will not teach any thing to the heart, but that which is written in the Old
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and Newe Testament: Yea, more, true sayth will drinke in none other thing, but that which is within this compasse of the worde: and if thou drinkest in any other thing than this, I affirme before God, thou neuer hadst true sayth: Let no Spirit bee pretended to this: let no sayth be pretended to this. Away with those Papists, who commend so highly the vaine traditions of men, and vnwritten verities: they haue no true sayth: It is only the Spirit who leadeth vs in all verity. Then he giueth them the reason, *Because that Spirit shall not speake of himselfe: but whatsoever hee shall heare, that shall hee speake.* As if hee had said, Yee will credite me: and I assure you, that Spirite will speake nothing, but that which hee hath receiued of mee. Whatsoever the Spirite of God teacheth the world, while as hee is in the Heauen, hee receiueth it out of the mouth of Iesus Christ. And farther: whatsoever thing the Lord spake during the time he was in the world, hee receiued it out of the mouth of the Father. Looke this harmonie of teaching among the glorious persons of the Trinitie: He saith not one thing, and he another, as men doe: The Father beginneth, and hee speaketh: then the Sonne speaketh the same: and the holy Spirit speaketh nothing, but that which the Father and the Sonne haue spoken. Looke the worde and decreet of our saluation: It is a conclusion giuen out by all the three persons of the Godhead. If it bee so, certainly the worde of the Gospel of Iesus Christ, it must be a thing of great authoritie: For that decree which is laide in the Kings Counsell, hath a great authoritie among the Subiectes: and the worde of the Counsell, is greater than the word of the King only. If this be among Kinges in the earth, of what authority should this be, that commeth from the decree of the glorious Counsell of that blessed Trinitie, in respect whereof, all the Kinges of the earth are but drosse? Nowe would to God the hartes of men could see this great authority of this worde! So this worde must craue a great sayth. The King would be angry if his decree were not credited: then what Iudgement shall abide vs, wormes, if wee belieue not the decree of the glorious Trinitie? I saye this before God, The contempt of the Gospel of Iesus Christ, bringeth on with it, the heauiest iudgement in the worlde. And if such a contempt of the worde in this Land continue, an heauy iudgement no question, shall light vpon them, who haue not credited such a decree. *Iohn, 12. vers. 44.* Therefore seeing the word of the Gospel is of such authoritie: let all men who would see Heauen, strue to belieue it in their hearts:

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or else, if they belieue not, an heauie iudgement shall ouer-take them: let them beware.

In the ende of the *vers.* hee bringeth in more particularly what the Spirit shall teach: Hee saith, *Hee shall shew you the things to come:* that is, The things which shall followe after my departure, mine ascension, and glorification: the things which were acquired by his death, and applied by his resurrection, as remission of sinnes, justification, and life eternall, hee shall teach you them inwardlie, and hee shall seale them vp into your heartes: For after the Lord had suffered in the earth, then grace came downe, then remission of sinnes came downe, that free righteousnesse of Christ came downe, and life euerlasting came downe, as also extraordinary gifts came downe, as the gift of Prophecie, the gift of healing, of working of miracles, of speaking sundry languages, &c. for why? when the Lord Iesus was filled with glory, of that fulnesse the members heere in the earth receiued their part: and grace for grace came downe, as it was prophesied, *Hee went vp on high, and led captiuitie captiue, and gaue giftes vnto men.* And all these things gaue he by the holy Spirit, illuminating the mind, and working powerfull in the heart: for otherwayes what auaieth it to haue remission of sinnes, life, glory, and happinesse for euer, effected? Except the Spirit of Iesus Christ accompanie the word, illuminate and mollifie the heart, all shall bee of none auaille. Therefore, againe I bid you, as yee would liue, strue to feele that Spirit working into you.

Now in the next *vers.* hee taketh vp summarily the effect of all that the Spirit shall teach them: *He shall glorifie me.* What is it the Spirit is doing? and what is it wee are doing? and whereto is all this preaching? All is to glorifie Christ: If thou bee not an instrument to glorifie Christ Iesus, thou shalt haue no part of glorie with him. He giueth the reason wherefore the Spirit shall glorifie him, *Because the thing hee shall shew you, hee shall haue it in commission from me.* If the speeches of an Ambassadour be not to the honour of his Prince, hee is but a Traitor. The Sonne was sent as an Ambassadour from the Father: therefore hee glorified the Father, as he speaketh, *Chap. 17. vers. 7.* So the holy Spirit is sent from the Sonne: therefore hee speaketh all to the glory of the Sonne. But this would be well vnderstood, how the Spirit of Christ glorifieth Christ vpon the earth: Who giueth the Spirit? who seeth him? or who heareth his voyce? How then glorifieth the Spirit the Lord?

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The Spirit glorifieth the Lord Iesus, by the Ministerie of the Gospel, and by the mouthes of simple men, thinke of them as yee will: except by the mouthes of men, yee shall neuer finde the Spirit glorifying the Sonne, seeke where yee will: if wee speake anie thing, wherein God is not glorified, say wee are but liars, and the Spirit of Christ is not into vs. If wee begin to speake of Purgatorie, and of the merites of men, of intercession of Sainctes, saye wee are but lyars: If wee drawe you from that onelie merite of Christ, saye that the Spirit of God speaketh not by vs, but the spirite of *Antichrist*: for heereby are the spirites discerned; hee that teacheth Christ onelie, speaketh by the Spirit of Christ: but hee who teacheth anie thing besides Christ, hath the spirit of the *Antichrist*, 1. *Ioh. 4. vers. 2. 3.* And this is the spirit that teacheth the Pope, and his Clergie, and therefore goe away from them, or else yee will bee deceived: and one day yee shall see this justified, and this day yee should heare with your eares the Lord crying, *Away out of Babylon*, as thou wouldest bee safe, and see Heauen: I haue cryed this oftentimes.

It might haue beene saide, Shall not the Spirit reueale that doctrine hee hath receiued of the Father? Hee meeteth that now, and saith, *Whasoeuer things the Father hath, are mine*. Marke this: It appeareth verie well out of this place, that the holy Spirit is sent immediatelie of the Sonne, and that he hath his direction of the Sonne our Sauour: this may comfort vs: indeed the Father sendeth him, but by the Sonne, and therefore it is saide, *Hee shall sende him in my Name*: and againe, *Whom I shall send from the Father*. Now that which I speake of the Spirit of Iesus Christ, I vnderstand it of the Apostles, and of all the faithfull Ministers in the Kirke. Wee haue all our commision immediatelie from our Lord Iesus Christ: so the silliest Minister that is faythfull, hath not his calling from the Father immediatelie, but from the Sonne. *Ephes. Chap. 4. vers. 11.* *Hee therefore gaue some to bee Apostles, and some Prophets, and some Euangelistes, and some Pastours, and some Teachers.* And Paul, speaking of himselfe, calleth himselfe *the Apostle of Iesus Christ*: and he adeth to, *by the will of the Father*: whereby hee telleth vs, that hee was sent immediatelie from the Sonne, and mediarelie from the Father. What is the ground of this? The Father hath giuen his Sonne all power in Heauen and in Earth: hee hath kept nothing from him: *All thine is mine*, as it is said in the next Chap. *vers. 10.* And vpon this it commeth to passe, that the holie Spirit com-

meth immediately from the Sonne, and all the Apostles and Ministers in the Kirke are immediately from him: and euen now hee sitteth like a King, at the right hande of the Father. I speake not this, as if I affirmed, that the Father had put off all power from himselfe; wee must not thinke so: no, no, for after wardes hee saith, All mine is thine: so this hurteth not the Father: And therefore these things which are giuen to the Sonne, remaine in the Fathers handes: But the Sonne is the Store-house of all grace: and when the Father would giue grace, hee taketh it out of the treasure of the Sonne, and giueth it to vs by the hand of the Sonne. The Father hath his glorie, the Sonne hath his glorie, and the holie Ghost hath his glorie: but wee glorifie the Father, as the Fountaine of all benefites, the Sonne as Mediatour, and the holie Spirite as our Sanctifier: and wee giue them all one equall glorie amongst themselues, because they are equall in Glorie and Majestie. Therefore, let vs glorifie the Father, the Sonne, and the holie Ghost, in this blessed Trinitie, who liueth and reigneth world without ende.

Nowe to goe forward: After hee hath fore-warned his Disciples of his departure, and hath comforted them against that time; promising, that after his departure they should receiue the Comforter, to wit, the holie Spirite: and therefore hee hath spoken much of the holie Spirite that shoulde come vnto them: Nowe in these wordes hee continueth on in the same purpose, and hee fore-warneth them of his departure, and hee sayeth, *A little while, and yee shall not see mee*: meaning, that hee was to depart out of this worlde. Then hee comforteth them in the next wordes, *Againe, a little while, and yee shall see mee*: meaning, that after his departure, hee should come againe in his Spirite, and by his Spirite hee should giue them his presence: and hee giueth the reason of this his presence: *for, saith hee, I goe to my Father*: that is, I am to passe vp to the Heauen, and am to bee glorified, and the Heauen shall not containe my glorie, but it shall come downe to the Earth: my Spirit, wherewith I shall be filled, shall come downe to you. For albeit that Christ merited, by his death, all benefites to vs, yet they come not to vs but by vertue of his Resurrection, Ascension, and Glorification: for hee merited all things to vs, as a Priest, humbled on the earth: but hee communicateth to vs the benefites which hee merited, as a glorious King.

Nowe, Brethren, yee may see this of these wordes, That the
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L O R D hee neuer taketh his presence from his owne altogether: if hee will take awaye his bodilie presence, (as indeede presentlie wee haue not his bodilie presence,) hee will recompence it with his spirituall presence: for this is a sure thing, The Godlie heere on the Earth, cannot want some sight of CHRIST; they cannot liue without some presence of IESVS CHRIST: No, there cannot bee a Kirke without some presence of him: For first, Howe is the Kirke made heere vpon the Earth? Who maketh the separation? Who but IESVS CHRIST? Hee letteth such a number haue his presence, and sanctifieth them by his holie Spirite, and so maketh a Kirke: And if there were not a continuance of his presence, the Kirke coulde not stande. There is not a member of the Kirke, that coulde stande in holinesse, if it pleased the L O R D to withdrawe his presence. Wee haue holinesse, not of our selues, but of the Spirite of the L O R D IESVS CHRIST: and if hee withdraw his Spirit from vs, wee would become as prophane as the most wicked of this worlde. So all our grace, and all our standing, commeth of the Spirit of Iesus. Then marke this: By what vertue receiue wee the Spirit of Iesus, and that presence of Christ by his Spirit? Wee receiue it in a word, by vertue of his glorious Resurrection, Ascension, and Glorification in the Heauens: for now being in the Heauens, hee is full of glorie: All the Angels in Heauen are nothing comparable to him in glory: the Heauens are not able to containe his glory. Now the head being full of glory, a portion commeth downe from him, and in some measure, glorifieth the members: And as *Iohn* sayeth, *Of his fulnesse wee all receiue a part*, Chap. 1. vers. 16. And to the *Ephesians*, Chap. 4. vers. 8. *Hee passed vp to the Heauens, and filled vs all with his grace*: and so by the passing vp of Christ to the Heauen, wee receiue the holy Spirit. Therefore, when thou considerest the Resurrection and Ascension of Iesus Christ, it should moue thee to take a triall, whether thou hast gotten the fruit of his Resurrection and glorification, to see if thou hast gotten his holy Spirite in some measure, or the graces of his holy Spirite: for the Apostles, by his Resurrection and Ascension, had hope that they should receiue the holy Spirite, and his graces; and so they did in effect. And if thou find that thou hast not gotten the Spirit in no measure, no illumination, no reformation of thy corrupt nature, sore may thine heart be: for in respect of thee, in vaine is hee risen, and glorified. Therefore, as thou wouldest bee partaker of his glory, strue to gette his

holie Spirit, ere thou goest out of this worlde, or else thou shalt neuer get light nor life in the world to come. Farther, hence wee may see the Lord leaueth neuer altogether his owne Kirke: for if hee giue not his bodilie presence, yet hee will giue his spirituall presence: for without his presence, his Kirke, his Sainctes on earth cannot haue a being: for by reason of his presence, the Kirke hath her beginning: for what, I pray you, is the Kirke else, but a societie of men and women seuered from the rest of the worlde, by the presence of that holie Spirit, whereby they are sealed? Thus farre hath he partlie fore-warned them of his departure, & partly comforted them. It followeth in the Text *Then said some of his Disciples amongst themselves, What is this that hee sayeth vnto vs, A little while, and yee shall not see mee, &c.* They are moued at these wordes: and some of them begin to whisper amongst themselves at the wordes which the Lord spake. Yee see here a marueilous ignorance of the Disciples of Christ: hee hath bene speaking to them so long, and yet they vtter a great ignorance. It is a wonderfull thing to see how blinded and how hardened a man will be, before hee haue receiued the holie Spirit, at the preaching of the Gospel, euen at such voyces as would pierce stocks and stones: Yet a man hearing with reason & sense, will conceiue no more of things heauenly, than the stocks and stones. I tell you this, that no wordes, no preaching, if there be no more but wordes and preaching, can make any man to conceiue heauenly thinges: yea, no admonition, no threatning, no iudgement if there be no more, shall make the hardned heart to be the better. The blindest thing in the world, is the heart of man. So except the inward Teacher come out of the Heauens, & illuminate & mollify the heart, all the preaching of the world shall do the hart no good, but rather euil: so that thou mayst see this to be true, that the naturall man is not capable of the things that are of the Spirit of God: but whē it pleases the Lord to accompany his word with his Spirit, the two wordes shall do more good, than a whole preaching before: & th' Apostles of Christ, after they got this Spirit, profited more in one day, than all their dayes before. So albeit thou heare many preachings, except thou haue that inward Doctor into thine heart, all auails not. Therefore carry that inward teacher into thine hart, & charge him neuer: for if thou want him, run to this preacher, or that, if thou wast hardned before, thou shalt be so still. A sound in the care wil do no more good than a blast of wind, without the Spirit. It follows, *Now Iesus knew &c.* He perceiues them wel enough,

and of what thing they were debating: He answereth them gently, I know, would he say, what ye are thinking and inquiring: and then hee teacheth them more gently. Might not the Lord haue bene angry with them, who vnderstood him not at the end of the Preaching? But the Lord, as it was prophesied of him; *Isay. 42.* hee quenched neuer the smoaking Flaxe, nor brake the bruised Reede: he was euer about to intertaine grace, and not to put it out. All Teachers may take their Lesson here: they ought not to cast off people, howbeit they get no fruit of Preachings: let euer that worde bee driuen into their eares, and let aye that seede bee sowne: for he hath the Spirit, and he will giue him when hee pleaseth: and let both the auditor and the Preacher pray to God, to giue the Spirit. It is true indeede, the seede of the worde of God will lie long lurking into the heart: but at last, the Spirit will pue to his hand to the worde, as yee heard, *Iohn. 14. vers. 16.* and will make the worde to fructifie, and to bud out; not onely to the illumination of the soule inwardly, but also to good workes outwardly. Bee thou euer sowing that blessed seede, bee euer preaching, and then commit the success of all to God.

When hee hath made a preface to them, yee see thereafter with what great lenitie hee instructeth them, both concerning his departing, and concerning his returning: Hee instructeth them by the effects both of the one and the other, and they are these: The first is, *Ye shall weepe and lament:* The other is, *The world shall rejoyce:* These are the effects of his departing. Then he declareth his returning by the effect, *But your mourning shall bee turned into joye:* That is, I shall come againe, and then ye shall haue matter of joye. Ye see here a very effectuall kinde of teaching: Hee spake this of before, but now hee speaketh the same thing more effectually. To speake of things barely, and to propone them simply, it is not so effectuall to moue the mindes of the hearers, as to declare the same by the effectes following: that taketh a greater roote and impressiō in the heart: As for example, When wee are fore-telling, that by all appearances, the Lord Iesus is to depart out of this Land, for wee are not worthie of him, albeit this moue vs; yet this moueth vs more, when it is said, It shall come to passe, that thou shalt mourne thy selfe, thou shalt weepe: nowe laugh on as thou wilt, woefull shall be thine ende, and shame and confusion shall light vpon thee: I denounce this to thee, in the Name of God. And againe, yee thinke it a light thing to saye, The Lord Iesus shall come: but to

saye, Thou who mournest, shalt rejoyce, when hee shall come; that mooueth more. But nowe to come to the matter: *Yee shall weepe and lament, and the world shall rejoyce*: Some shall be weeping, and some laughing: this is the difference. Yee see the departure of Iesus Christ, is a sorrowfull thing to the godly: when Christ is awaye, the godly are in sorrowe: the pleasure of the godly, is aye in the presence of Iesus Christ: and therefore when they see that they want his presence, they see nothing but matter of sorrowe: and giue them all the pleasures of the worlde, if they misse the Lord awaye, they will haue no joye: And by the contrary, place them in all the sorrowes in the worlde, if they get a sight of Iesus Christ, they gette joye enough: But on the other side, the wicked and the vngodly, who neuer tasted how sweet the Lord was, neuer rejoyce, but when they want the Lord Iesus out of their sight: they haue no pleasure in his presence: they haue neuer pleasure to heare of Christ. What is the cause of this? They neuer wist what Christ meant: they neuer wist what the Lord was, and neuer felt of his sweetnesse, and of the joye that is in his presence: and therefore they haue no pleasure, but when they want him: And because they cannot gette their wicked will, when Christ is present, they hate him: for where Christ is, (because he is the light of the world,) hee layeth open all wickednesse, and maketh it manifest: All the happiness in the worlde, is in the face of Christ: therefore rest neuer till thou taste of him, if thou wouldest be happy. And againe, miserable is that man, who hath not tasted of that sweetnesse, and of that grace that is in the Lord. Therefore, as thou wouldest come to Heauen, I warne thee yet againe, rest neuer, till thou gette that rest in Christ, and that sweetnesse that is in him.

Let vs see the effect that followeth on his presence, he saith, *Your sorrow shall be turned into joy*. He speaketh of that presence by his Spirit: for after that Spirit is once entered into the soule, hee worketh faith, and openeth the eyes of the darke soule to see Christ, as in a mirrour: when the face of Christ is borne vp in the worde, *howbeit*, saith *Pet. 1. Epist. Chap. 1. vers. 8. we see him not, yet believing, we rejoyce with a ioye unspeakable and glorious*. So that darke sight of him, worketh into the soule an exceeding joye when wee beleeue. I graunt indeede, that as there is no joye in this life, but it hath sorrowe with it; so our joye in Christ hath heauinesse with it: it is imperfect heere: but it is better for thee to haue a meane portion of that joye, than all the joyes in the worlde: yea, the very displea-

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sure of the faythfull, is so farre from that to hinder the joye, that by the contrary it wakeneth vp the joye in the soule: Looke the 2. Epist. to the Cor. Chap. 5. when the soule is heaviest for sinne, then it findeth such joye, as they would not giue for all the joyes in the worlde: and when this joye is wakened, it swalloweth vp all sorrowes: as in the 8. Chap. to the Rom. And in the end of the 15. Chap. of the 1. Epist. to the Cor. saith the Apostle, *After this life, mortalitie shall be swallowed vp of immortalitie, and death shall be swallowed vp in victorie: and all teares shall bee wiped away from their eyes, Reuel. 7. vers. 17.* And then they who haue sorrowe with joye heere, shall haue joye without sorrowe for euer. Looke about you, looke within you, or without you, yee shall see nothing but matter of joye. So yee see the effects of the departure of the Lord, and of his returning againe.

Nowe heereafter hee maketh this doctrine, of the sorrowe and joye of the godly, more sensible, by a familiare similitude, and it is taken from a woman trauelling: *A woman when shee trauelleth, sayth hee, is in dolour, because her houre is come: but when shee is deliuered of the Childe, shee remembereth no more her dolour, for ioye that a man is borne in to the worlde.* Then in the last vers. hee applieth it: *Nowe yee are in heauinesse, and yee are trauelling, and that is, because I am to depart from you.* The Disciples tooke heauilie with the away-going of CHRIST: *But I shall see you againe, and yee shall see mee, and get my presence by my Spirit, and yee shall reioyce, and it shall bee such a ioye, that all the worlde shall not bee able to take it away.* The worlde maye take thy life from thee, but neuer shall they take that joye from thee: *Who shall separate vs from the loue of Christ?*

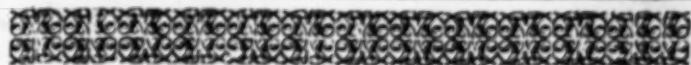
Two thinges are heere to bee marked: the nature of the dolour of the godlie into this worlde, wandring from their Lorde, as Pilgrinies, and the nature of their ioye: The nature of their displeasure, is like the dolour which a woman hath in trauelling: So the Apostle, Rom. Chap. 8. vers. 21. he compareth the languor of the dumbe creatures and elementes, after the comming of the Lorde Iesus, to a woman trauelling. The dolour of a woman trauelling is verie painfull: but yet it is profitable. Why? Because that paine bringeth out a birth: So a woman in trauell hath hope, not onelie to bee saued from that paine, but also to haue a Childe. So, hope in paine, will haue joye mixed with it. To applye this: It is euensoe with the displeasure of the godlie, into this their Pilgrimage, awaiting for their life, which CHRIST will bring downe to them at his comming. 2. Corinth. Chap. 5. Looke what

dolour *Paul* vttereth: hee sighed vnder a burden, hee desired to sit away, and to goe to dwell with the Lord: Albeit it be but a paine, yet it tendeth to a pleasure in the ende, to a birth: and in the midst of dolour, they haue an hope; and with the hope, they haue joye. So a godly man in sorrowe, will haue the greatest joye in the worlde: albeit the joye of the godly bee with heauinesse, yet that joye is vnspeakeable. The displeasure of the vngodly is not so: indeede the Scripture (as in the first *Epistle to the Thessal. Chap. 5.*) compareth it vnto a woman traouelling: but this is an hopelesse paine: What recke if that soule had hope, that that paine should cease: but they shall neuer looke for a birth: well were it to that soule, that that body could bee turned to nothing, after so manie thousand yeeres. The sorrow of the godly is with hope and joye; but the sorrowe of the wicked, is without hope. Iest not with Hell: it is an horrible thing to fall into the handes of a consuming fire. Hee sayeth, When shee hath borne her birth, shee remembereth not her trauell, because shee hath borne her birth: Euen so, when wee addresse our selues to Heauen, thronging thorowe this worlde, wee must prepare our selues to goe thorowe thornes and brieres, thorow temptations outwarde and inwarde: (a man who would goe to Heauen, he shall not put downe his foote without a thorne, or some offence:) But when wee are come to the Heauens, then wee shall get such a birth of joye, that wee shall remember no more the temptations of the worlde: and then wee shall finde that saying of *Paul* to bee true, *2. Corinb. 4. vers. 17.* The momentaniall light afflictions shall worke an infinite weight of glorie: the soule shall bee so occupied with joye into the Heauens, that wee shall count nothing of all afflictions by-past. This is true, howbeit wee cannot feele it now sensible, but once wee shall finde it in a full measure, if wee appertaine to Christ. The Lord therefore in the meane time, graunt vs a fore-tasting of it, that wee may overcome all temptations and difficulties, till wee obtaine the full possession thereof, in Iesus Christ: To whome, with the Father, and the holie Spirit, bee all honour, praise, and glorie, for evermore: A M E N.

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THE XV. LECTURE. OF CHRISTES DOCTRINE BEFORE HIS PASSION.

IOHN, CHAP. XVI. VERS. 22. 23. 24. 25. 26. 27.

22 *And yee nowe therefore are in sorrowe: but I will see you againe, and your heartes shall reioyce, and your ioye shall no man take from you.*

23 *And in that daye shall yee aske mee nothing. Verilie, verilie, I saye vnto you, Whatsoener yee shall aske the Father in my Name, hee will giue it you.*

24 *Hitherto haue yee asked nothing in my Name: aske, and yee shall receiue, that your ioye may bee full.*

25 *These thinges haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables; but I shall shew you plainly of the Father.*

26 *At that day shall yee aske in my Name, and I saye not vnto you, that I will pray vnto the Father for you:*

27 *For the Father himselfe loueth you, because yee haue loued mee, and haue beliened that I came out from God.*



From the thirteenth Chapter of this Gospel, (Brethren) to the seuenteenth, the Lord holdeth purpose only with his Disciples and Apostles: for hee had now ended all his speaking and doing with the people of the Iewes. Hee hath hitherto giuen sundrie exhortations vnto them: and hee hath giuen them Cammandements, and instructed them, and giuen them sundrie argumentes of consolation, because they were heauie for his departure; and so prepared them against the time hee was to goe his way, and to leaue them. Nowe his conference and speech draweth to an ende, for it endeth with this present Chapter. In the ende of his speech and conference, he recounteth to them particularlie,

larlie, part by part, that felicitie and blessing that they shall haue after hee is gone away from the n to his Father, to be glorified in the Heauens, by his comming again to them, not in the bodie, but in his Spirit: He hath said immediately in the *vers.* going before, *When ye shall see mee againe*, that is, when I shall come againe to you in my Spirite, after my glorious ascension to the Heauen, *then your heart shall reioyce, and no man shall take your ioye from you*: all the world shall not bee able to twinne you and that ioye, which my Spirite shall furnish you. So then, Brethren, there is the joy which they shall haue, when the Lord shall come againe, they shall haue ioye, and ioye euerlastingle; and spirituall ioy, and that for euermore.

This is the first part of their blessednesse: the wordes are easie, and I spake of them before, onely this for the present: Wee must not thinke that this ioye which Christ promised to his Disciples by his Spirite, went away, and died with the Apostles, when they departed out of this worlde: but it abideth in the Kirke of Iesus Christ to the ende of the world: Euen as that holy Spirite whome the Lord sent downe to the world, abideth in his Kirke, till Christ come againe, and supplieth as it were, the bodily presence of Iesus Christ: (for the Spirite of Christ, is the Vicare of Christ in the earth, and not the Pope, as the Papists say:) Euen so, I say, by that Spirit abideth here in the Kirke of God, solide ioye to the ende of the world: for wheresoeuer the Spirit is, there is ioye and inward consolation; and that soule in whom the Spirite of God dwelleth, feeleth as sensibly as one feeleth with their hands, the ioy & peace of the holy Spirit: for that Spirit, is the Spirit of ioy & peace: and they who feele not the sense of this ioye, alace, they want this Spirit. They who feele not spirituall ioy at anie time, hath matter of sorrow and mourning, for they haue not the Spirit of Iesus Christ: and they who want his Spirite, haue not adoe with Christ. *Rom. 8. vers. 9.* and consequently neuer shall taste of ioye: but thou who hast felt this ioy, halt cause to reioyce, yea, as *Paul* sayeth, *to reioyce euermore*, *1. Thes. 5. vers. 16.* *Paul* recommendeth ioye vnto vs, not for an houre, or a day, or a moneth, or a yee, but perpetually: meaning, that there is great matter of continuall ioy offered by that Spirit, who graciously lighteneth our soules, & assureth vs of saluation. What should mooue thee to ioy? Should not good tidings mooue thee to reioyce? Yet we reioyce not: & this want of ioy declareth that we make resistance to the holy Spirit: wee will not suffer the Spirit to come in; & when he cometh in, we giue him sober inerrain-

tainment, but by our euill life, we cause him to depart with sadnes.

Now to goe to that second part of that blessednesse which they shall haue when the Lord shall returne to them by his holie Spirit: *In that day yee shall aske mee nothing: that is, Yee shall not aye doubt: for yee heard before, when hee saide, Yet a litle while, and yee shall see mee: and againe, ye shall see mee:* there they doubted what he meained. Now, would he say, ye shall not doubt then, but the holy Spirit shall teach you, he shall inlighten the darknes of your soules, & make you to belicue. To apply this to our selues: Euē as I said before, of the first part of the blessednes promised to the Apostles, so I say of the second part of their blessednes, (for what reck vs what light, or what knowledge the Apostles got, if we get not a part of it?) which stands in the inward teaching of the holy Spirit, by taking away the vaile from them, & opening vp of their blind eyes, to see saluation. This Spirit went not away out of the world with th' Apostles, but he abideth stil in the world, till Christ come againe: Euē as the Spirit abides, so the inward teaching of the soul by the Spirit abides in the Kirke: for as the Spirit is the Spirit of ioye, so he is the Spirit of knowledge: he opens the eye of the soule, which is dark; & mollifies the hart, & that with such a sweetnes to receiue grace, as the tong neither of man, nor Angel, can expresse. And the godly, no doubt, at the preaching of the Gospel of Christ, will feele that inward operatiō of the Spirit in their soule. Study ay to feele this by experiēce (for what auails Christ to vs, if we feel him not?) they will feele a light shining in their soules, as the shining of the Sunne: & they will feele their heart, that was hardened before, with a sweet consolation to be mollified: as it is said of *Lydia the Purple seller*, that *by the preaching of the Gospel, her hart was opened, Act. 16.* And on the contrary, let the man or woman who wants this sense, who seeth no light, nor finds no opening of the soule, blame thēselues, and not the light: for Christ offereth himselfe to all alike: the inlacke thereof proceedeth of the contempt of the word, & of that light that shineth so brightlie without thy soule, and goeth not in. And surelie, it is a fearefull thing to contemne this Light: for if thou contemne this light, I tell thee, long shalt thou sit hearing, and shalt not bee the better, but shalt growe aye the harder, till thou bee so hardened and obdured, that thou canst feele nothing at all.

Brethren, yee may thinke it a wonderfull thing, that a bodie, who sitteth hearing continuallie, and who hath so cleare a light glan-

glancing aye before him, should get no light at all, but should go out of the Kirke more blind than when he came in: and yet indeed it is so; for many come in to heare, but because they come in with colde and euill disposed heartes, hauing no delight to heare the worde of God, they goe away more prophane, and worse than when they came in: And therefore, for lacke of this, the miserable worlde perisheth, the multitude goeth wholly to destruction. Therefore, for Christes sake, Brethren, learne to haue a pleasure and ioye in hearing, and take in that Spirit into your soules. Wee haue hearde of the seconde part of the blessednesse which Christ promisseth to his Disciples, after his glorious Ascension to the Heauen: to wit, the light and knowledge of the holy Spirit.

Nowe to come to the thirde benefite, or the thirde part of their happinesse, wherein all grace is promised to them who aske: Hee beginneth very grauely, *Verily, verily, Amen, Amen, I saye to you:* that is, It is a true saying, and yee shall finde it true indeed, essay it when yee will: *Whatsoeuer thing ye shall aske the Father in my Name, hee will giue it you.* In one word, this is the third part of their blessednesse, All grace and mercy is to bee had for the asking: not by buying, for all grace is bought by the price of the blood of the Lambe onely: seeing that is so precious a ransome, no man hath neede to buy any thing at the handes of God: we haue no neede to buy any grace of God by our merites: for by that only merite and blood of Christ, all grace is bought. We haue need of asking: and if wee aske not in his Name, wee shall neuer get grace, for there is not another Name vnder Heauen (sayeth the Apostle) by whome there is saluation, but onely by the Name of Iesus Christ, *Act. 4. vers. 12.* So there is the third part of their blessednesse that is promised them: Euen all grace shall bee giuen them for the asking. To drawe this to our selues, (And the Lord giue vs grace to doe it,) As by the Spirite all ioye, all knowledge, and light abideth in his Kirke on earth, till the Lord IESVS come againe; Euen so, all grace, all mercy, abideth in this Kirke militant, till the Lord come againe: for if that Spirit of grace abide in this Kirke, of necessity all grace must abide with that Spirite. The faythfull in the Kirke, who are Christians in heart, and not in worde, onely they will finde in experience, that when they aske any grace, as righteousness, and sanctification, life euermore, and glorification, they will not so soone open their mouth to aske it, but they will get it: And when they say, Lord, renew mine affections, the word

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will not so soone bee spoken, but as soone they will finde the soule opened with ioye: and when they saye, Lord, giue mee that life for Christes sake, with the worde, the life of Iesus will bee felt in the soule sensible. Therefore, preasse aye to finde by experience, that the presence of Christ is no emptie winde. By the contrarie, if a man or woman finde in no measure, no grace, or no sense of grace, in their soules, let them blame themselues: for they want grace, for plaine fault of asking. Alace, that wee should lose such grace for fault of seeking! Is hee not a foolish man, that will lose life for a worde? But it is not so light a thing to aske as so, for euerie man, and euerie woman, hath not the gift of prayer: Except thou bee the sonne of G O D, thou shalt haue no power to open thy mouth to call G O D Father: If thou bee a slaue, thou shalt haue no power to praye to G O D: for prayer is the proper note of the Childe of G O D: and except the Spirite of Adoption testifie vnto thee, that thou art the sonne of G O D, thou shalt haue no power to praye, but thy mouth shall bee closed: But when the Spirite will testifie to thee, that thou art the sonne of G O D, then the heart will open, and the tongue wil say sweetly, O Father! Therefore, the ground of all grace is the grace to aske: get once grace to praye, and then thou hast all grace: And therefore, when the Lord sayth, *Knocke, and it shall be opened: aske, and thou shalt haue*, &c. say, Lord, giue mee grace to aske. Take aye heed to the gift of prayer, for wee lose all for fault of prayer, and for fault of begging. So I beseech you all, Brethren, to pray, as euer ye would see Heauen, or be partakers of life. In the words following, when hee hath set downe the thirde parte of their felicitie, That they should praye vnto the Father for grace, knowing the great necessitie they had to praye, and their great sluggishnesse on the other part, hee beginneth to allure them to pray, and to stir them vp to aske at the handes of the Father. And lest they should haue objected, We haue asked, but we haue not beene answered; hee answereth to this, *Hitherto ye haue sought nothing at the Father in my Name: but in times comming, aske boldly, and looke for an answer, and yee shall get grace heaped vpon grace*, till your grace bee perfect: and the greater grace thou askest, the greater thou gettest: and the more thou gettest, the greater is thy ioye that thou hast, when thou perceiuest that grace: and thou who hast gotten it, wouldest not giue it for all the worlde. This is the meaning of the wordes. Take vp heere what necessitie wee haue to praye: for if wee had

had no neede, the Lord would not haue stirred vp his Discip'les to praye: No, no, wee haue so great neede to praye, that except wee praye, wee gette nothing. A Beggar, who hath nothing but that which he beggeth, if he leaue off his begging, he shall die at a dike side. If thou leaue off thy spirituall begging, yea, though thou were a King, and hadst all the worlde, thou shalt die for euer: For what is a King in this life, but a Beggar? And woe be to him, if he be not a Beggar at the handes of Iesus Christ.

Then marke the sluggishnesse in euery man and woman, and how vnable we are to beg. A Beggar who hath nought, ere hee die, hee will crie and shout: but a poore sinner, who is the poorest man, and the silliest creature in the world, who wanteth all grace, hath not a mouth to aske, though he should die. Now to stirre vs vp to pray, the Lord sayeth, *Aske at the Father*, and essay if ye get a deniall. Wee know all this, yet wee lie sleeping in sinne, and seeke no grace to be freed of it, howbeit grace be so freely offered to vs by Iesus Christ. It is a fore thing, to bee a poore body, and to lie still, and seeke nothing: We are poore bodies, sleeping in a dead sleep: and except we be wakened, we will not rise out of it, or once open our mothes, to say, God helpe mee: And then, when wee haue opened our mothes to speake a word, it will be coldly and wearshlie faide: this is our nature.

Then marke last, what mercifull care the Lord hath ouer vs: he would for euer lie still, and die in pouertie, if the Lord saide not, Waken, waken. The Lord Iesus not onely wakened his Disciples, but, to the end of the world, he is euer wakening his owne, sometimes by faire wordes, and sometimes by boasting, and sometimes by afflictions, to moue them to pray in his Name. Sometimes outwardly the Lord will come and strike thee: (what reckes of all the strokes in the world, though thou shouldest be buffeted and beaten, yea, and pulled in pieces, and if it bee to free thee from Hell?) Sometimes inwardly hee will pricke thee, and stirre vp thy conscience to accuse thee, and he will open the eyes of thy soule, to see thine owne miserie, and want. And when the Lord hath wakened thee, that thou beginnest once to sigh for grace, hee will bee at thy right hand, and stirre thee vp to praye: and then the sigh for grace shall not so soone come out, but it shall ascende to God: for that same sigh, though it were neuer so small, being raised from the heart by his owne holy Spirit, he cannot misknow it, but hee must sende thee an answer: and then thine heart is kindled vp with a

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sweet sense of thy God: But shouldest thou then leaue off to pray? No, no, but then thou shouldest praye fastest: for a poore bodie, who hath gotten a pennie, will be very well content, and will giue many thanks: And thou who hast gotten a part of Spirituall grace, wilt thou not giue thanks? Yea, thanke and thanke againe, for there is no time to leaue off prayer, but aye to praye and giue thanks. There are two thinges, thou hast either a sense of thine own misery, or els a sense of the grace of God bestowed vpon thee: and then shouldest thou not praye? There is not an houre but wee should praye: for *Paul, Ephes. 6. vers. 18.* recommendeth prayer vnto them in this manner, *Praying with all kinde of supplication, and at all times.* Wee must bee aye fighting with our inwarde enemies, and those spirituall powers of darknesse: there should bee no rest, no, not a moment: and as the battell hath no rest, so wee should neuer leaue off to praye: for and if thou leaue off to praye, thou shalt not stande, but yeelde, and giue thy selfe ouer to thine enemies. In one word, there is no time granted vnto vs, to be voyde of an heauenlie disposition, and if thine heart bee well disposed to praye: and thinke not that this will hinder thee of any worldly exercises: bee aye communing with God, in whatsoeuer thing thou doest: for it shall bee so farre from hindering thee, that it shall further thee: and when thou goest to doe any worke, saye, Lord, blesse this worke: and when thou enterprizest any thing, seeke aye the blessing of God: let thine heart be euer spirituallly disposed.

This is the cause why the worlde is so prophane, and hath so little minde of God, and hath so foule heartes, that will speake so foule blasphemies, and filthie purposes: the Adulterer will worke his vile adulterie, and the foule Murderer his murders, &c. because they want prayer, and then the Lord leaueth them, and letteth them wallow in their mischiefe, till at the last he giueth them ouer to the hands of the Deuill.

Now when he hath wakened them, hee commeth to the fourth part of the blessednesse they shall haue, when hee shall retorne, *Hitherto*, sayeth hee, *I haue spoken in parables*: that is, in obscure and darke sentences: *But when? shall come againe, I shall speake nothing in parables*, but with a great euidence, that ye shall not neede to doubt of one worde. Brethren, vnderstand this; for when the Lord was into the worlde amongst the Iewes, for the most part hee spake in parables, and his speeches and preachings were obscure: so it was harde to take vp his speeches: and therefore yee may reade, in the
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thirteenth Chap. of *Matth.* that commonly he spake in parables: that is, all which he spake was not euident: and not only were his speeches obscure to the multitude, but to his Disciples also: as this, *A little while, and yee shall not see mee: and againe, a little while, and yee shall see mee.* Yet he expounded the parables to his Disciples, as ye reade in that same Chap. of *Matth.* And till he came againe out of the Heauē to them by his Spirit, it was hard to vnderstand him. What was the cause of this, that hee would speake so obscurelie, not onely to the multitude, but also to his owne Disciples? When Christ was in the world, the worke of the redemption of man was not wrought; Christ had not suffered, nor risen againe, nor passed vp to the Heauen, he was not glorified: and therefore the speeches of the redemption of man, being a thing to come, could not bee so plaine: but nowe all is past, and there are no moe parables, but all are cleare speeches of the redemption: the spraches of the things to come, cannot bee so cleare as the speeches of a thing done and ended. The Lord spake more clearly by the mouth of his Apostles, of the worke of our redemption, than hee did himselfe with his owne mouth.

To draw this to our selues: As the Lord hath giuen to vs, to haue that ioye, and that knowledge, which was promised to the Disciples, and all grace and mercy for the asking; Euen so, we haue in the Kirke of Iesus Christ this daye, the same plainnesse in speaking of the Crosse: and, as the Apostle sayeth, *The Lord Iesus is crucified before our eyes.* Speake not the Apostles clearly vnto vs in these Writs which are left? Haue wee not the foure Euangels? the best Booke that euer was, (make of it as yee will,) and those Epistles of Paul, and the rest of the Apostles, written in such euidentie and plainnesse, euen the same thing in effect which they preached? And in a manner wee haue the Apostles speaking vnto vs, in that euidentie wherein they spake when they liued. And if a man would take those Writs in his handes, and espy them well, he would perceiue the Spirit of God in them. And nowe also, the Lord raiseth vp men to speake with liuely words, and to builde on that foundation of the Prophets and Apostles: Not Hay nor Stubbles, but the Lord raiseth vp men to builde on the foundation, (as the Apostle sayeth,) Siluer, and Golde, and precious stones: and as Paul sayth of himselfe, and the rest of the Apostles. *2. Corinth. 4. vers. 3.* Hee who worketh light out of darknesse, the same God caueth the light of his presence to shine in our hearts thorow Iesus Christ, to

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giue the light of knowledge to the worlde. Now by them there is no doubt, but the LORD shineth into the heartes of some men, that they may giue light vnto others: light aboundantlie shineth into the worlde, so that none haue cause to bee darkened for fault of light: but as the Apostle *Paul* sayeth, in the seconde Epistle to the *Corinthians*, the fourth Chapter, and thirde vers.^e *If the Gospell bee bid, it is bid to them that perish*: So saye I, if thou bee not lightened, thou shalt die: and if thou gettest not illumination by these same men, (count of them as thou wilt, and lightlie them as thou pleasest,) die shalt thou euerlastinglie: and saye with thy selfe, And if I gette not illumination, I will die without remedie. And I denounce against thee, that if thou gettest not illumination by this same Ministerie, count of it as thou wilt, thou shalt die for euer.

The last part of that felicitie is this, A readinesse and easinesse of GOD, to heare their prayers night and daye, *Thou shalt aske in my Name*, sayeth the LORD, and *I saye not, that I shall praye the Father for you*. Indeepe, would hee saye, I praye continuallie. And no doubt the LORD IESVS in the daye of his humiliation prayed: and neuer one prayed as he prayed, with such a faith, such a zeale, and such a sence: No, let him haue the degree aboue all that euer prayed from the beginning of the worlde: Hee felt best the miserie of man, and pittied it: And when hee went thorough the Streetes of *HERUSALEM*, or where soeuer he went, hee behelde the miserable bodies, and hee prayed for them vnto his Father. And thou likewise, therefore, when thou goest thorough the streetes of *EDINBURGH*, looke about thee vnto the miserable multitude, and see if thou hast not cause to praye to GOD for them, that hee would bee mercifull to them. This should bee thine exercise: and no doubt CHRIST was so exercised heere on earth: but now, when CHRIST is exalted to his glorie, to saye that hee will kneele downe on his knees, and praye to the Father, as the Papistes saye, it is but a dreame: for all that was a parte of his humiliation: The LORD IESVS is an euerlasting Mediatour, and there is none ende thereof: And that Crosse is as liuelie before the Father, as that same night wherein hee was crucified, and so are his prayers: for hee is an Aduocate, (not like our Aduocates,) hee is a crucified Aduocate: Looke to him, for there is no life but in the sight of him. And as

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for his praying and humbling himselfe, thinke not that all is vanished: no, all abideth euerlastinglie: for that Prayer which yee shall heare in the CHAPTER following, and all his Prayers which hee made to his Father, abideth yet, and shall abide euerlastinglie.

Then, sayeth hee, thinke not that I shall praye then for you, as I was wont to doe, but yee shall bee hearde, *Because the Father loueth you.* Yee see, a man who loueth another, hee will heare him willinglie. And wherefore loueth hee you? *Because,* sayeth hee, *ye loue mee.* GOD will requite loue with loue: yea, GOD will preuent thy loue, with his infinite loue: and then thine heart is drawne to him: And looke howe often thou wilt loue him, hee will as often compasse thy loue, with his loue: and what is thy loue, but a sorie thing, in respect of that infinite loue of his?

Then hee sayeth, *Yee haue believed, that I am come out from GOD.* Yee see the grounde of this readinesse, is sayth in IESVS CHRIST. I will ende in one worde, and woulde to GOD this loue could enter into our heartes: Wilt thou loue the Sonne of GOD from thine heart, and not in worde onelie? (For loue standeth not in a worde,) and wilt thou belieue him, that hee hath died for thy sinnes, and risen for thy glorie? Then euerie daye and houre his eare shall bee readie to heare thy prayer. A man will thinke it no small matter, to haue the eare of a King patent and readie when hee calleth: The LORD shall bowe his eare to thee night and day, if thou belieue in IESVS CHRIST. Is this anie small thing, that the LORD of Heauen shall heare thee when thou shalt call vpon him? So his eare through loue, by faith in IESVS CHRIST, is euer patent to heare his owne. Yet there is an higher grounde of this: to wit, that wonderfull loue which the Father beareth to the Sonne: If thou louest him, hee will loue thee: and if thou bee anemie to him, hee will bee an openemie to thee: *If there bee anie man who loueth not the LORD IESVS, let him bee Anathema, and Anathema Maranatha,* 1. Corinth. Chap. 16. Vers. 12. That is, Cursed for euer. Hee who loueth the LORD IESVS, is blessed for euer: and he who hateth the LORD IESVS, is cursed for euer. Nowe would to GOD wee had an heart to saye with Paul, The man who loueth not CHRIST, let him be *Anathema*! From whence rose this? From a wonderfull loue which the Apostle bare to the LORD IESVS.

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And from whence rose this loue to CHRIST? Looke what the Apostle sayeth, in the second Epistle to the *Corinthians*, in the fifth Chapter, and the fourteenth *Vers.* The loue of CHRIST constraineth mee. Nowe, woulde to GOD that wee had the halfe of this loue! and if it were so, wee woulde haue little patience, to see things as they are, and to see the enemies of CHRIST IESVS set vp the Altar of the Deuill, against the Altar of CHRIST: wee woulde not onelie make imprecations against the n, but wee woulde by all meanes hinder them: And this carelesnesse which wee haue, testifieth, that wee loue not CHRIST: and if wee loue him not, an heauie iudgement shall light vpon vs. Nowe therefore, seeing all grace is from the loue of CHRIST, the LORD fill our heartes with that loue; that wee may bee partakers of grace heere, and heereafter bee glorified with CHRIST: To whome, with the Father, and the holie Spirit, bee all praise, honour, and glorie, for euermore. A M E N.



THE XVI. LECTURE.

OF CHRISTES DOCTRINE BEFORE HIS PASSION.

JOHN, CHAP. xvi. VERS. 28. 29. 30. 31. 32. 33.

28 I am come out from the Father, and came into the world: againe, I leaue the world, and goe to the Father.

29 His Disciples said vnto him, Lo, now speakest thou plainly; and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue now?

32 Beholde, the houre cometh, and is alreadie come, that yee shall bee scattered euery man into his owne, and shall leaue mee alone; But I am not alone; for the Father is with mee.

33 These things haue I spoken vnto you, that in mee yee might haue peace: in the world yee shall haue affliction; but bee of good comfort, I haue overcome the world.



Efore, in this Chapter, Brethren, the Lord fore-warned his Disciples, that hee was to depart: but hee spake to them in a parable, and obscurely, *Yet a little while, and yee shall see mee: and againe, yee shall see me:* they vnderstoode him not, nor wist not what hee spake. Nowe the Lord warneth them of his departure in plaine speaking, and hee sayeth in plaine wordes, *I am come out from the Father, and came into the world: againe, I leaue the world, and goe to the Father.* Nowe, Brethren, take heede, and yee shall marke a difference betwixt this fore-warning of the Disciples, which is plaine and euident to their vnderstanding, and the former fore-warning, which was obscure, and not plaine to their vnderstanding. Before hee proponed the matter in plaine talke, hee proponeth sundrie consolations, to prepare them against his departure, that they might heare of his departure the more gladlie: for it was an heauie thing for them to heare of his departure, with whome they were so well, and had such joye, and such intertainment in this earth. The Lord is verie loath, Brethren, to make the heartes of the Godlie sadde: Hee is not onelie loath to make their heartes sadde, and grieue them by death, by afflictions, and by crosses: but hee is loath to speake the worde that would grieue them: though it were but a worde to make them heauie, hee is loath to vtter it vnto them: and therefore, ere euer hee doe to them anie thing grieuous, sadde, or heauie, the Lord useth to prepare their heartes to beare with it patientlie, and to furnishe their heartes with comfort against crosses and tribulations; that when persecution, and affliction, and sadde and heauie wordes should come, they should beare all thinges the more patientlie and gladlie. This is the Lordes custome: So all men should beware to grieue the heart of anie man, and chiefelie of the Godlie: I warne thee, bee loath to make the Godlie sadde: rather we should incline to make the heart of the miserable creature joyfull, than sadde. I see euer thorow *Paul*, in his writs, this illumination: hee euer inclineth to stirre vp the Godlie to reioyce. Reade him, and yee shall see this: Ye haue a notable example of him in the 2. *Epistle to the Corinthians*, Chap. 1. vers. 23. they accuse him verie sharplie, *that hee came not to them.* Hee answereth them with a great attestation, *Nowe the L O R D E beare witnesse against my soule, that I would not come to you, to spare you.* And in the next CHAPTER hee sayth,

sayeth, *That I should not make you sad,* (for there was great matter of sadnesse amongst the *Corinthians*, by reason of their euill behauiour,) *for if I should make you sad, who is there to make mee to reioyce?* So, in a word, we should incline to make the heart of a sinner joyfull: and if wee should bee inforced to speake sad words, as oftentimes wee are, in this Countrey, by reason of the manifolde and grosse sinnes reigning in it, yet they should bee throwne out of vs: Let them all bee in lenitie, that in the matter of sadnesse, they who heare them, may finde loue in them. *Paul*, in the Epistles to the *Corinthians*, and to the *Galatians*, seeineth to bee sharpe against them at the beginning, and progresse; but in the end of the Epistles, he vtereth a marueilous loue to them, to raise vp their heartes to reioicing.

Now to marke the forme how he proponeth this sad newes of his departure: Hee sayeth not barely, I will goe my way: but first, *I come downe from the Father*, being equall with him in glory: *And now I goe to him againe*, to take vp my glory, which I had with him before all beginning: and it shall be for your good, that I goe my way to Heauen, to my Father, for I shall sende you that Comforter. In telling them this, hee giueth them withall to vnderstand, that they shall bee so farre from dammage and sadnesse, when the Lord shall goe his way, that they shall reioyce: for hee shall goe to Heauen, to the Father, and bee more busie to doe them good, than when he was with them in the earth. So we learne here, a forme of proponing sad newes vnto the godly: we should propone them with such a conuoy, that euen in sad wordes wee should present to the hearers some matter of joye: and in reproofe, loue and lenitie should appeare. I will vse a familiare example: now certainly we haue this day an occasion to tell heauy tidings: and as Christ told to his Disciples, that he was to depart shortly; so wee may tell, for ought wee see, the glorious tidings of the Euangel is to depart: The Gospel is to depart: there is sad tidings: but howe shall I tell them in this forme that I haue saide, for the comfort of the godly? The glorious Gospel of Christ shall shortly depart, for the ingratitude of this Land: there is sad newes. But well is them who loueth Christ, and is sad, and mourneth for his departure, for they shall reioyce. And so on the contrary, woe is them who is not sad at the departure of Iesus Christ: and woe to them who loueth not this glorious Euangel: and woe to them who putteth it awa, and are the authors thereof: Woe to the Noble men, and lords of this

Land: howbeit they bee leaping, through senselesse securitie, in their pride, yet their judgement was neuer so neare them: for pride goeth before destruction. Now thus much for the words of the Lord. In the words following we haue the answer of the Disciples vnto the Lord: He hath spoken plainly to them, that *hee will goe his way.* Now say they, *thou speakest plainly, & thou speakest no parable:* thou speakest plainly, that thou wilt goe thy waye, that any man may vnderstand. This is the first part of the answer. They vnderstand now when hee speaketh plainly: but they wist not what hee spake before, when he spake in parables. Well, Brethren, it is good to speake of Christ, and of the waye to saluation plainly, that the poorest that heareth may vnderstand. It is not enough that thou takest heed to deliuer sound and true doctrine, but plain doctrine, and that this doctrine, which is sound and true, bee spoken in such words as becōmeth. Thou oughtest not only to look that the matter bee sound, but also to take heede to the words, as Paul, *1. Cor. 2. We speake these things that God hath gratified in Iesus Christ, & we speake them not in humane words, but in powerful words of the Spirit.* The Spirit hathay his own mater, & as the mater is heavenly, so the words must fauour of Heaue, & of the Spirit: for as the Spirit hath his own mater, so hath he his own words. The words must be euident & plain, that the vnlearned may be capable of them. We haue many places of Paul agreeing to this: In that Chap. vers. 4. going before, *What was my language when I came to you?* saith he, *it was not in humane eloquence, but in spirituall power:* that is, I spake so, that I made an oculare demonstration. And *2. Cor. 3. vers. 12. Having such confidence, we speak plainly.* And Chap. 4. vers. 3. *If this Gospel bee hid, it is hid to them that perishe.* So say I this day, if this Gospel be hid, it is hid to them who goe to perdition: and thy perdition is sealed vp, if thou seest not this light into thy soule, & vnderstandest it not. Into the 3. Chap. to the Galatians, he saith, he preached so plainly, that in a manner hee crucified Christ before their eyes: that is, hee made such an oculare demonstration of the crucified man Christ, that they might haue perceiued him, euē as he was crucified on the Crosse. So say I, Brethren, as we should strue to sinceritie of doctrine in the light, so wee should strue to deliuer it so euidently, and to tell it in such plainnesse, that it may be plaine to the most vnlearned: for it is no small joye, that cometh to the heart of them who would faine vnderstand and see that light, when they heare the word and doctrine deliuered plainly. And on the contrary, when the doctrine

is not plaine, it intangleth them who haue will to vnderstand, and they get no joy thereof, but they are left in heauinesse & sadnesse. Paul saith, 1. Cor. 14. vers. 19. *I had rather speake fine wordes With mine vnderstanding, than ten thousand in a strange tongue, to none edification.*

But I goe forward. In the next part of their answer, they professe a wonderfull knowledge to be in the Lord, and that hee was the searcher of heartes: *Nowe, say they, wee knowe that thou knowest all things, and needest not that any man should aske thee.* This they saide, because that in that parable which hee spake of before, *Vers. 16. A little while, and yee shall not see mee: and againe, a little while, and yee shall see mee;* they wilt not what hee spake, but doubted amongst themselves: and they thought to aske at him, what was the meaning of it: Yet he preuented them, and tolde them that which they would haue asked at him: Thou not onely answerest, say they, when thou art asked at; but also thou answerest when none asketh at thee. What gather they of this? That hee is the searcher of the heartes of men and women: *Wee belieue therefore, say they, what thou art come out from the Father:* because, say they, wee see thou art more than a man, thou knowest our mindes, and what is in our heartes, and that no man knoweth, and therefore of necessitie, thou must come from the Father.

Wee haue to try a little, this faith of the Disciples: it would seeme at the first face, to be a good faith, & a good confession they giue: but surely, will yee looke the answer of Christ, subjoynd in the next *Vers.* yee shall finde it not to haue bene a firme and solide faith. They got little thanke for that faith. And if yee marke the ground of this faith, ye shall find it of little auaille. Indeepe if they had said thus, Because thou tellest vs thou came from the Father, we will belieue thee; it had bene better: but we belieue thee. Why? Because thou hast told vs, what was in our mindes and thoughts. So this faith is grounded more vpon a wonder, than on the words of Christ. This matter offereth vs large occasion of speaking, but I will be short for the present. Wonders and miracles may well prepare thee to belieue, and may confirme faith when it is gotten: but all the wonders in the world, cannot worke faith. All the works of God, both ordinarie, and extraordinarie, of his infinit wisdom, power, and justice, would neuer make thine heart to fertillize him, and belieue in him truely, and if thou gettest no more. The Gentiles in the worlde, before CHRIST came, they sawe GOD, his power, wisdom, justice, providence, &c. by the workes of his

creations yet they cast him off, and belieued not. *Paul sayeth, 1. Cor. Chap. 1. vers. 21. Like as it pleaseth not the world to know God, in the wisdom of God: that is to saye, in the creation, (a wonderfull and infinite wisdom,) it pleased God to save them that believe, by the foolishnesse of preaching: for what is this word, and this preaching of the Crosse of Iesus Christ to the worlde, and to them that perih, but a foolish and idle speach? But what is it, that worketh faith in the heart of man and woman? None outward thing: no such power as is vttered in miracles: but it is the worde of the Crosse of Christ, that worketh sayth, which illuminateth and openeth our heartes. Hee that was borne blind, Chap. 9. vers. 1. thorowe the miracle of getting his sight, beganne indeede to thinke well and reuerently of Christ, but yet hee belieued not, till Christ instructed him by his word, saying, *Belieuest thou in the Sonne of God?**

Now we come to Christes answer: he refuteth this their faith, whereof they bragged so greatly: *Doe yee believe now?* As hee would say, Yee thinke nowe, that yee haue faith enough, but yee deceiue your selues; for the time shall come, that ye shall all leaue me: how then can your faith bee sure? Then marke heere: it is an vnstable and vanishing faith that is grounded and leaneth on miracles: for such a faith cannot abide the persecution. Yea, I say farder, oftentimes it turneth to persecution. Wee haue an example of this, *Chap. 2. vers. 23.* where it is said, *Manie belieued in his Name, when they saw the wonders that hee wrought:* but what followeth? Did Christ trust to them? No, it is saide, hee would not commit himselfe to them, because hee knewe them well enough: hee knewe what was within them: they were not to trust to. A question may bee heere moued, whether if the faith of the Apostles was grounded on miracles only, or not? To this I answer: Their faith was not grounded onely on miracles, but also on the worde: their faith was not enanishing and temporall, but a true and justifying faith: for when Christ saide to his Disciples, *Whom say yee that I am?* Peter, in the name of the rest, answered, *I thou art the Christ, the Sonne of the liuing God, Math. 16. vers. 16.* But it is also true, that their faith was mixed with corruption, and earthly conceites: they trusted in him for some carnall respects: for so long as he was with them, they liued in ease, they were subject to no crosses, nor they sawe no cause of sorrowe or mourning: for when the Disciples of *Iohn the Baptist* came to him, and asked him, *Why his Disciples fasted not, as they and the Pharisees did?* The Lord answered them, *Howe can it bee, that the Chil-*

*dren of the Bridegroom should mourne, so long as they are in the Bridegroomes Chamber? And besides this, they looked that he should be a worldlie King, and haue great honours into this worlde: So. I lay in one worde, that their faith and confidence, for a great parte, was for a worldly respect, that he should be a King in Iherusalem, and who so great Courteours as they? Though there were no more to testifie, that their faith, for the moste parte, was fleshly, but this, that they had a peartnesse, and boasting of faith, it were sufficient. In the 26. Chap. of *Matth. vers. 33. 34.* when the Lord saith, *Verilie, verilie, yee shall all bee offended in mee this night: what saith Peter, in the name of the rest? Shall wee leaue thee? Wee shall die with thee.* So hee, and the rest, boasteth of their faith. Well, sayeth the Lord, *Peter, thou boastest now, remember that, ere the Cocke crow, thou shalt denie mee thrise.* So, though there were no more but this boasting of faith, it testifieth, that their faith was more fleshly, than spirituall: for worldly & fleshly confidence, is a y proud: so all this confidence is with pride: but that spirituall faith and confidence, is aye with lowlinesse. And, O how lowly a faithfull man will be! he will aye feare, and feele his owne weaknesse. Hee that hath the greatest faith in Christ Iesus, hath the greatest lowlinesse and feare: for the greater the faith bee, hee will haue the greater sense of his owne weaknesse. Yee see howe *Paul*, in the 11. Chap. to the *Rom. vers. 20.* speaking to the *Gentiles*, saith, *Be not proude, thou standest by faith, stand with feare:* where feare is not, there is no faith in Iesus Christ: the man who hath a sense of his owne weaknesse, gripeth fastest to Christ. So yee reade of the man in the Euangel, when as the Lord said vnto him, *Belieuest thou?* He saith, *I belieue, Lord, helpe mine vn-beliefe.* So hee or shee that belieueth in Christ, will haue a sense of weaknesse: for the power of God is aye with a feare and dread: dread, I saye, of their weaknesse, lest in this battell which wee haue against nature, nature preuaile ouer the Spirit. This is the nature of him or her who hath true faith in Iesus Christ.*

Marke the words, hee sayth, *Beholde, the houre commeth, and is already come, that yee shall bee scattered euerie man, to his owne, and shall leaue mee alone.* Yee would maruell, hee was euen now comforting them, and now hee driueth them downe, and sayeth to them, *Yee shall leaue mee:* that is, euery one of them should depart from him, and seeke their owne shelter. This is great matter of dejection. Brethren, looke howe needfull it is to raise vp an heart, which is casten down, and to giue comfort to a comfortlesse soule; as need-
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full is it to cast downe the heart, which is puffed vp with vaine conceit: and if the proude heart bee casten downe in mercy, it is for the weale of the creature: There is nothing more meete in this worlde, to prepare vs against the daye of triall, than the dejection of the soule: for heere the Lord is preparing his Disciples against the day of affliction, that their faith should be grounded, not on the workes, but on the words of Iesus Christ. There is nothing more needfull, than to trie thy faith wel: and ay look down to thine heart, and looke well to this, that thy confidence rise not on flesh and blood. There are many, whose confidence leaneth on flesh and blood, and on nature; thinking that they are strong and stout. Take heede that thy confidence bee not on flesh and blood, but on the Spirite of Iesus Christ: and there is nothing better against the daye of persecution, than to put a difference betwixt the motions of the fleshe, and the motions of the Spirite; and the strength of the fleshe, and the strength of the Spirite: For what was *Peters* bragging, but the strength of the flesh? For the strength of the flesh will beguile a good man. So, prepare thy selfe this way in trying thy selfe: for and if thou doest not this, thou shalt neuer willingly suffer: Yea, when thou shalt bee brought before the fire, then thou shalt start abacke. Therefore, strue aye to haue a sense of the weaknesse of thy nature. *I will glorie in my weaknesse*, sayeth *Paul*. There is none strong in God, but they who are weake in themselves. And if thou bee strong in thy selfe, in fleshe and bloode, thou hast no strength of GOD: and doubtlesse at one time or other, thou shalt fall. But when thou feelest thy weaknesse, and sighest and gronest vnder the burthen thereof, thou art strong. Yee heare, that after *Paul*, seeking to be freed of his weaknesse which hee felt, had gotten this answere, *My strength*, sayeth Christ, *is perfected in infirmities*. Then, sayeth hee, *I will glorie in mine infirmities*, 2. *Corinth. 12. vers. 9.*

Nowe in the next wordes, lest it should haue seemed grieuous to them, that they should leaue him alone, hee subjoyneth, by waye of correction, *But I am not alone: for the Father is with mee*. The thing which riseth of this, is plaine, and I propone it in as manie wordes: The LORD IESVS was neuer left himselfe alone, euen when hee was in greatest extremitie, and when the horrors of death were vpon him, vpon the Crosse, and when hee saide, *My GOD, my GOD, why hast thou forsaken mee?* His GOD had not left him. Indeepe it is true, GOD kept him-
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selfe close, for a time, and let the nature of man, in soule and bodie, suffer all extremitie: yet hee ceased not in the meane time, to holde vp that nature of man, vnder the infinite weight of dolour and wrath: or else, hee could not haue stode, and borne out that burthen to the ende. Yet the LORD IESVS was left comfortlesse on the Crosse: and a verie Martyre, who suffereth for the trueth, will haue greater joye in suffering, than CHRIST had when he was on the Crosse. This is true, looke to Paul, in the seconde Epistle to *Timothie*, Chap. 4. vers. 16. and 17. Howbeit hee was in great trouble, yet the LORD gaue him comfort: *In my defence*, sayeth hee, *no man was with mee, but all against mee: GOD graunt it bee not layde to their charge: yet GOD was with mee, and strengthened mee, and deliuered mee, and shall keepe mee till his Kingdom.* So Paul had a wonderfull comfort, when hee was brought before the Tyrant Nero. The cause of this difference, is, The LORD IESVS was punished for our sinne, which he tooke vpon him: The Lord Iesus was left comfortlesse, because the Lord punished him for our sinnes: When the Lord punisheth, there is no consolation. Will the Lord sende on thee sicknesse, crosses, afflictions, &c. to punish thee, and take vengeance on thee for sinne, thou shalt haue no joye: but if hee be chastening thee, thou shalt haue joy. So the Lord Iesus, because he suffered for thy sinne, had no consolation, for he had the paines of Hell on him; and there is no joye in Hell, essay it when thou wilt. As for the Martyres, that which they suffer, is no punishment for sinne: they suffer for the testimonie of the trueth, and they haue a good conscience: and the good conscience will bring joye with it: for the Martyres will haue a greater joye, in extreame affliction, and exquisite tormentes, than without affliction.

Now in the last *Vers.* hee concludeth this communing with his Disciples, and these are his words, *These things haue I spoken vnto you, that in mee yee might haue peace.* All tendeth to this ende, that yee maye enjoye that peace and rest, that gladnesse and joye thorowe the holie Spirite. This joye bringeth with it, a verie great ease and quiernesse. Well, there are manie eases in the worlde: but neuer one wist what ease was in the soule, but hee who findeth this ease that is thorowe a good conscience in CHRIST, and that peace which commeth of the forgiuenesse of sinnes.

Woulde yee haue the true estate of a Christian man, or vwoman? There it is in one word, That they are peaceable hearted, and they

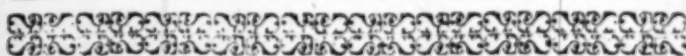
they are joyfull hearted: The true Christian man, hath the wonderfulllest peace and joye in the soule, that can be. And this was the end of all the speaking of the Lord Iesus to his Disciples: and this is the ende of the Gospel, and of all our preaching, to haue a good conscience, and that peace and rest in the soule. Nowe they neuer knew what rest and peace was, but they who knowe what it is to haue a sore heart for sinne: And, O howe sore the conscience will bee tossed, when it hath the taste of the iudgement of God! that body would giue a thousand worlds for a word of that peace: for what is the peace in Iesus Christ? It is the beginning of Heauen: if thou beginnest not that peace heere, thou shalt neuer see peace hereafter. And this is the ende of all our sanctification, and justification, to get this peace in Christ. And what is Heauen? It is peace and rest with God, that is our Heauen. So that if thou haue no peace and rest in the soule, and neuer findest that true peace in Iesus Christ, and that Spirit of joye, all this preaching is vaine to thee: all is vaine to thee, if thou gettest not that peace. Take heed to it, as yee would see this life in Christ: and when thou hearest of this worde of peace, looke thou preasse to goe home with a peaceable soule: and if thou canst not get this peace, bee sadde, and mourne for it, and thou shalt get it another time: Bee this wayes exercised, that thou mayest feele the fruites of this word.

Nowe lest they should thinke, that this peace which hee promised them, should want forrow, and that they should neuer be troubled, he putteth this out of their mind, and sayeth, *In the worlde yee shall haue affliction*: your peace shall be without peace: The rest of a Christian, is no rest: your joye shall bee with sadnesse, and your comfort with heauinesse: inwardly yee shall haue joye, but outwardly ye shall haue heauinesse. This heauinesse which the godlie haue, is so farre from that, that it taketh away their pleasure, that their joye riseth of tribulation: and then they haue greatest joye, when they are forest vexed, and in greatest tribulations. Take heed to it, came not the same to passe in the Disciples? they had neuer such a joye, as they had then, when as soone after Christ departed, and was glorified in the Heauens, they were brought in before the Councill, and scourged for the Name of Iesus Christ, and commanded straitly, that they should neuer speake in the Name of Iesus: then they went out with joye, that they were counted worthie to suffer for that Name: They had not such ioye all the time that they were with Christ in the world.

Yet he giueth them a comfort against these tribulations, *Yet bee of good comfort, all these afflictions shall haue an ende, they shall ende with victory to you: haue ouercome the world.* If we looked not for an ende of these troubles, howbeit wee had aye this peace with troubles, yet it would be heauy to vs: therefore the Lord comforteth them with this, that in the end they shall haue a solide joy, and all teares shall bee wiped away, and they shall get the victory: not in themselves, but in him that hath gotten the victory. The Lord Iesus is the only Conquerour, and he it is, that is only victorious, and hath ouercome the worlde and the Deuil. But as for vs his members, (*1. Epist. Iohn, Chap. 5. vers. 4.*) this is the victory that hath ouercome this worlde, euen our fayth. Fasten thee on him who hath gotten the victory, and then the Battell is perfected. To speake it properly, we haue not a battell with the Deuill, to get the victory; but to keepe Christ by fayth: for the Deuill, and all our enemies, are ouercome, and the battell is stricken, and the felde is wonne. Christ sitting on the Crosse, vanquished the Deuil, and tooke him, and leide him captiue in a triumph: all the Deuils are reserued in chaines to that great day: So we haue not a battell, for the victorie is wonne already: but all our victory is to keepe fayth in him, who hath ouercome our enemies, and purchased the victory to vs: and all the battels of the Deuill, are to twin vs and Christ: and all the battels wee haue with him, are about fayth: for if the Deuill be able to twin vs and this fayth, we haue done with Christ: and therefore al the exhortations of the Apostles, are to stand in faith. Looke the *6. Chap. to the Ephesians*. What then should I exhort you to? or what shoulde bee our exhortations to them who are fighting? (And woe to them who are not fighting against these deadly enemies: wee should all bee sweating in the battell.) Let euery one crie to another, Sticke fast to Christ, hold the gripe, and let it not goe, and hold on the way, and striue on a little while, and thou shalt brooke Iesus Christ, and all his graces: and thou shalt leaue ouer, and repose, and rest vpon him sweetly, vntill that daye that he come, and deliuer thee from all trouble: then thou shalt be crowned with that Crowne of glory, which hee hath purchased with his blood. To him therefore, with the Father, and the holy Spirit, be all praise, honour, and glory, for euermore.

A M E N.

THE



THE XVII. LECTVRE,

OF CHRISTS PRAYER BEFORE HIS PASSION.

IOHN, CHAP. xvii. VERS. I.

T Hese thinges spake Iesus, and lift vp his eyes to Heauen, and saide, Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.



W E heard (Welbeloned in the Lord Iesus Christ) the large Sermon which the Lord hath to his Disciples, from the beginning of the fourteenth Chapter of this Gospel, to this present Chap. which is the seuenteenth. Now in the seuenteenth Chap. he endeth his Sermon, with an earnest Prayer to the Father. For the better vnderstanding of this Prayer, wee haue to know thus farre, The Lord Iesus, when he was in this world, manifested in the fleshe, abiding amongst the Iewes, and conuersant with his Disciples; he abode amongst them as an high Priest: that eternall high Priest, of whome all the high Priestes amongst the Iewes, before his comming, were onely but types and figures: and when he came, he put an end to all the types, being the very bodie it selfe. Nowe as it became the high Priest to make intercession for the people; so he being high Priest, made intercession for his owne people. The intercession which the Lord made for his owne, consisteth in two points: to wit, in prayer, and in offering vp of a sacrifice. Then, as for the first part of this intercession, when the Lord was in the world, he prayed continually for the people; he neuer ceased night nor daye from prayer. As for the other part of his intercession, when he had bene in the world awhile, at the last hee offereth vp that sweete Sacrifice of his owne body to the Father; and so hee putteth an ende to all those sacrifices, which were but types of him the true Sacrifice. As for the Prayers whereby the Lord interceded betwixt God and man, they were manie, and made

made at sundry times: But amongst all the rest, it may bee easilie seene, that this prayer in this *Chapter* was one of the moste excellent: and so it hath pleased the holy Spirit to register this Prayer especially, and to recommend it to the posteritie, to the end of the worlde. First, this Prayer is notable, in respect of the time in the which hee made it: it was euen about that time, when hee offered himselfe vp to the Father. Next, in respect of the vse, it is notable, because by this prayer he did consecrate and dedicate that blessed Sacrifice to the Father: for sacrifices were dedicated to God by prayer. Thirdly, in respect of the subject and matter of it: for as ye may see in the *Chapter* it selfe, first the Lord prayeth for himselfe, and for that eternall glory which he had with the Father from all eternity: the fairest thing, and the greatest matter that euer was, was that which hee prayed for: and this hee doeth in the first fve *Verses*. Then he commeth on, and prayeth for his Disciples, which he should leaue behinde him in the worlde, that the Lord would take the custody of them, after his Ascension vnto the Heauens, and would preserue them from all perill: and this hee doeth from the fifth *Vers*e, to the twenty: And last, hee prayeth for the whole Kirke, for life euerlasting, and justification: and this he doeth to the end of this *Chapter*: So yee see, it is a notable subiect. Last of all, will ye looke to the force of this Prayer, yee shall see the excellencie of it: The force was not for the present, or for a time; but the force of it abideth continually, to the end of the worlde. And this same Prayer is a meane, whereby all men and women, who are safe, and shall bee safe, to the end of the world, obtaine saluation: And so this Prayer may bee well called, A ground, wherevpon the Kirke standeth. And as our saluation standeth on the Sacrifice of Iesus Christ, so it standeth on that Prayer that was offered to his Father.

But to come to the Text, *When Iesus* (sayeth *Iohn* the writer of the Gospel) *had spoken these thinges, hee lifted vp his eyes to the Heauen,* and he said as followeth. This is the entrie to the Prayer, wherein *Iohn* first concludeth the Sermon which the Lord made to his Disciples: *When Iesus had spoken these thinges to his Disciples.* Then hee proponeth the Prayer that followeth, *Hee lifted vp his eyes to Heauen, and said.* There is the proposition of the Prayer. In the proposition he noteth narrowly the behaviour of Christ in his Prayer: *Hee lifted vp his eyes to Heauen.* So in the eleuenth *Chapter* of this Gospel, he noteth this behaviour in praying, when hee thanketh his Father, that

that he heard him: before he raise *LaZarus* from the dead, he lifted vp his eyes to Heauen.

Nowe, Brethren, to speake of gesture in Prayer, it needeth not much: will yereade the Scriptures, yee shall reade these gestures to bee in prayer: First, Godly men haue humbled themselues before that Majesty: (It becommeth the best of vs all to bow vs before God:) They signified by the bowing of their knees, the humbling of the heart. Offer not, if ye haue a proude heart, to come before that Throne. Then they were wont to haue their handes, and their eyes, lift vp to the Heauens; that signified the lifting vp of the eye of the soule to God, to looke to him, and to see him thorowe all these cloudes, and these visible heauens, to come to that light that hath none accesse: and this agreeth with the other. There are many who shall see Heauen, but with an humbled heart: when the heart is humbled, and brought lowe, then it is conuoyed thorowe these heauens, euen to that light of God. It becommeth all Christians to bee humbled on their knees, and to lift vp their eyes to Heauen: but all standerth in the heart. What reckes of the outward disposition, if the soule be not heavenly disposed? If it haue a sense of Heauen, then the outwarde gesture will followe, then wee will bowe our knees, and humble vs before that Maiesty. An humbled heart will fall downe, but a proude sinner, who is not touched with a sense of his sinnes, will hardly bow his knee.

Nowe wee come to the Prayer: first hee maketh his petition for himselfe: and why not? the most precious thing in the worlde is the glory of Iesus Christ: Hee sayeth, *Father, glorie thy Sonne*. There is his petition. Marke the stile: it is a very warme and hearty stile that he giueth him, speaking familiarly to God: the heart of him warmeth sweetly with him, and as a Sonne, he calleth him Father. The stile which he giueth him, vttereth, that he had a sense of that fatherly loue and affection towards him. While as he nameth him Father, hee vttereth that Sonly affection and loue that hee bare to him: A Sonly loue, craueth a Fatherly loue, and conciliateth a Fatherly affection from Heauen. Why should we not strue to be like the Lord Iesus, and in Prayer chiefly? Woulde any man or woman finde the Fatherly affection of God? Would they haue that loue that Fathers beare to their Children? Let them vtter in Prayer that affection that a Sonne or a Daughter shoulde haue to their Father. If thou wouldest haue the Fatherly loue of God, (the sweetest thing in the worlde,) looke that the Names which thou giuest

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greatest him, testifie, that thou louest him, as a deare Childe loueth his Parentes: and looke aye wee pray with that Spirite, which is the Spirite of Adoption, that testifieth to our soules, that wee are adopted to bee the Sonnes and Daughters of God: for it is that Spirite, that giueth libertie to the heart, and openeth the mouth, and causeth thee (as the Apostle sayeth,) to crie, Abba, Father. And if thou haue not this holie Spirite of Adoption, and if that Spirite open not thine heart, and lowse thy tongue, call him Father as thou wilt, hee is nothing else to thee, but a terrible Iudge, to take vengeance on thee, and thou art nothing els but a slaue to him, and not a Sonne. Looke aye therefore, that thou haue that Spirite, that shall testifie to thee, that thou art not the childe of wrath, but that thou art bought with the blood of Iesus Christ: and when thou feelest that Spirite within thee, thou shalt finde most sweete and comfortable motions, yea, motion vpon motion rising in thine heart.

As hee calleth him Father, so hee calleth himselfe his Sonne: hee sayeth not, Father, glorifie mee: but, *Father, glorifie thy Sonne*. Euen as the first stile conciliateth the loue of the Father to the Sonne, so this stile reconciliateth the loue of the Sonne to the Father. So, Brethren, let all the stiles wee vse in prayer to God, fauour of the loue we haue to God: whether wee name God, or call him Father, let that stile smell of that sonly loue we beare to God: or whether wee stile our selues to God, let that stile shew the loue wee beare to God: and then, when these two affections meete, our affection going vp to him to the Heauens, and his sweete affection coming downe to vs, there is the tenderest and sweetest meeting that euer was: and bee assured, and if it were but a little affection that thou bearest towards him, hee will meete it with an infinite loue: yea, hee will sende downe, out of the Heauens, by his holie Spirite, such loue to thy soule, as the tongue of no creature can expresse. Haue yee not experience of this, that the loue that the *LORD* beareth to vs, in *IESUS CHRIST*, is the sweetest thing that euer was? The *LORD* hath giuen vs leaue to bee homelie with him through *CHRIST*: and they who want *CHRIST*, dare not bee homelie. The Pagans and the Jewes, who denie the *LORD IESUS*, haue not this familiaritie with *GOD*. Through *IESUS CHRIST* wee haue this wonderfull libertie to come to *GOD*, and call him Father.

But to come to the matter: *Father, sayeth hee, glorifie thy Sonne*.

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Then,

Then, what is it that he seeketh of the Father? He seeketh glorie: He hath bene humbled exceedingly, and layde downe: the tongue of man nor Angell cannot tell howe lowe the Lord was layde, so being humbled at the pleasure of the Father: nowe when hee hath neare finished the worke which hee should haue done, hee seeketh againe his owne glory, and good reason were: he sayth, *Glorifie me, Father*, with that glory which I had with thee from all eternitie. The Sonne with the Father ha I equall glorie. *Paul*, in the *Epistle to the Philippians*, Chap. 2. vers. 6. 7. 8. 9. hath a notable place to this purpose, and hee pointeth out three thinges of Christ in that place: First, hee letteth vs see the glorie which hee had before hee came into the world: Secondly, he letteth vs see how hee humbled himselfe to the Father: And thirdly, hee letteth vs see how hee recovered againe that glory which hee had from all eternity: as comfortable a place of Iesus Christ, as is in all the Scripture. This then was his glory, when as hee was in the forme of God, hee thought it no robbery so to be equall with God, for he was equall with his Father in glory in all respects. Then hee telleth vs of his humiliation, But he himselfe, of his free will, made himselfe of no reputation. At the will of the Father, the Sonne of God commeth downe from the Heauen, and layeth downe that glory, and taketh vpon him the vile habite of a seruant: the habit of man, that is the next degree: and being in the habit of man, he is made obedient to the death, the vildest death that could bee, an accursed death, the death of the Crosse: & this was all done at the pleasure of the Father. Last, he commeth to the recouery of this glory, God exalted him in a wonderfull sublimenes & highnes, & he gaue him a name aboue all names, that at the Name of IESVS all knees should bee bowed, of all things in Heauen, and in earth, and vnder the earth, and that all tongues should confesse that IESVS was the Lord, to the glory of the Father. In the first to the *Ephef.* also hee speaketh of this his glory, saying, He raised him vp from the dead, he placed him at his right hand in the Heauens, farre aboue all empire, principality, and power, and he subjected all things vnder his feet, and hee made him head ouer all, euen ouer the Kirke it selfe. Whose heart is able to tell the glory that the Lord Iesus, who was so farre humbled, got after his humiliation? I recommend often these places to you: for if we loue our Sauior, it should be our joy to reade of the glory and exaltation of him, which he hath in our flesh: for his glory, is our glory: and as he was exalted, so shall we be. What
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glory is this which he seeketh? The Lord Iesus is very God & verie man. Now whether seekes he the glory of the Godhead, which dwelt in him bodily, as *Paul* saith, *Col. 2. vnf. 9.* or the glory of the humane nature, or the glorie of them both? The answer is easie: The Lord Iesus is that eternall high Priest, and Mediatour betwixt God and man: And as hee is Mediatour, being both God and man; no doubt; hee seeketh at the Father, the glorifying of both the natures: The glorifying of the Sonne of God, as he was equall with the Father, to be restored to him againe: and the glorifying of the humane nature, to be given him of new, which hee had not afore: but principally the glory of the Godhead, *Glorifie mee with that glorie*, saith hee, *which had with thee from all eternitie.* So chiefly hee seeketh the glory of the Sonne of God, that glory he had from all eternity: for why? As yee heard, *Philipp. 2. 6.* the Sonne of God had passed farre, and layde downe that glory which hee had with the Father: therefore Iesus sought the glory of the Godhead. As for the glory of the manhood, it is but the consequence of the other. What is the glory of the manhood, vnto the glory of the great God? The glory of the nature of man in Christ, is nothing but the beames of that glory which commeth from the Godhead. The glory of the nature of man in Iesus Christ, howbeit it passeth all the glory of Angels and man, is nothing in respect of that glory of God, which dwelleth in Iesus Christ. To tell this more plainly, wee see howe the glory of God vttered it selfe in Christ, when that blessed body was in the graue, and when hee was lying earthed closed in a Tombe, then that glorious God beginneth to vtter himselfe: for God left him neuer, but kept him still in the graue, that he corrupted not: and the first thing hee doeth, hee raiseth vp the dead bodie out of the graue: and when hee raised that bodie, hee carrieth it vp to the Heauens, and setteth it at the right hand of the Father, & that glorious Godhead shal viter it selfe in conuoying that bodie, at the terrible day of judgement, and shall set down that man Christ in the aire, as a Iudge, to iudge both the quicke and the dead. As in the first to the *Romanes*, hee declared that he was the Sonne of God mightilie, in that hee rose from the dead. So that Godhead declared it selfe, that it left him not after this life was expired, but raised him from corruption.

Then hee commeth to his argumentes to moue his Father: the first is, *Father, the bowe is come*, therefore, Father, glorifie thy Sonne, the houre of death appointed from all eternitie, that I should of-

fer vp the Sacrifice for the redemption of man: seeing this death approacheth neare, let glorie follow that ignominious death: my death will bee verie offensiue, both to the multitude, and to my Disciples: as hee saide, *This night yee will all bee offended at mee: and, as hee would say, O my Father, leaue mee not in that ignominious death: but out of death, raise mee to glorie.* Christ Iesus, all the time that hee was in the worlde, the onlie thing which he sought, was the glorie of Heauen: for our life standeth in that Resurrection: *And if CHRIST had not bene raysed, sayeth Paul, all our preaching should bee in vaine, and yee should lie still in your sinnes.* So, during all the time that hee was in this worlde, this was aye his prayer to his Father: and chiefe lie, when hee sawe the houre of death, hee was instant and earnest in seeking that glorie. Wee may learne heere a les son: The nearer and the nearer wee are to death, (deceiue not our selues, with a false life,) the more earnest wee should bee with *G O D*, that hee would giue vs life: and men and women, as they growe in age, and drawe nearer death, they should bee the more instant to seeke life: and when they growe to graye haire, (it is a great shame to see an olde bodie prophane,) they should prepare themselves for the houre of death: for death is a dangerous thing, death is not to bee jested with. All men will say, I will die: but if thou diest once, woe is to thee, if thou gettest not life: for why? death is a port, whereby wee either passe to that euermouring death, or then to euermouring life: Looke for no Purgatorie: when as the soule is loosed from the bodie, it seeth an horrible darknesse, if in this present life it had not a fore-tasting of a better life. Therefore during the time of grace, when wee haue space in our life, let vs seeke that life of Heauen: not onlie in our olde age, but euen in our youthhood, we should cast vs to seek life: and happie is that young bodie, that entereth into that race to life, and aye goeth forwardes, with the Apostle *Paul*, neuer sitting downe, but aye struing to apprehende that Butte and Marke, which is the Crowne of glorie in *IESUS CHRIST*. Whether thou bee man or woman, happie art thou who lookest for that life, and sayest, before the death drawe neare, I must flitte. So, during this life heere, wee shoulde aye groane to feele that life, and fasten heart and hande to finde that life: but then chiefe ly, when we are drawing neare the doore of death: and daylie we gette manie warnings to flitte, and remouue out of this life: And the Lord sayeth by these sicknesses and calamities, Flitte;

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flit: but then greedily wee should gripe to Iesus Christ, and fasten to him, who is life: and if wee gette a gripe of him, that death, which is terrible otherwayes, it will bee turned to a sweet sleepe. *Paul sayeth, Those who sleepe in him, he shall raise them up:* there death is but a sweete sleepe. Woe to them that haue no gripe of Christ! for at the last houre death shall bee terrible vnto them. Euen as I beganne, so I ende: Thinke not lightlie of death: and if thou bestowest thy life, looke that thou bestowe it well, and for a good cause: and if thou sittest, and if thou changest this house of claye, bee sure that thou gette a better: and if this tabernacle of the bodie bee dissolued, bee thou assured in thy soule, that thou shalt bee cloathed with the glorie of Iesus Christ. *Paul*, in the seconde *Epist.* to the *Corinthians*, and the fifth Chapter, was sure of this, after the dissolution of his bodie from the soule: when as hee sayeth, *I knowe perfectly, if once the earthlie house of this tabernacle were dissolued, I shall gette a lodging, not made with the bandes of men, but eternall in the Heauens.* Before yee sitte out of an house heere, yee will bee sure of another to dwell in. O foole! art thou so wise in the thinges of this worlde, and art not sure to bee cloathed with that building of the Heauens? Therefore, before thou losest this life, see howe thou bestowest it, and see that thou diest in a good cause, and looke that thou haue a gripe of Iesus Christ: and if thou wouldest die, giue this life to him, who is able to giue thee a better life. And seeing the time of triall draweth neare, for ought we see, and the time will declare, who will die with Iesus Christ, and offer their liues vp to him, the Lord giue euerie one of vs grace to die for Iesus Christ: and saye in thy selfe, Lord, if it shall please thee to bring on that triall, prepare mee to giue thee this life, which thou hast giuen mee; for I knowe assuredlie, that I shall receiue a better of thee. Well is the soule which is this wayes prepared! And well is them who die for the cause of Iesus Christ, for this glorious Gospel! And woe is them who die in the contrarie parte!

The second argument is, *That thy Sonne may glorifie thee also.* This is the reason: If thou glorifie mee, Father, I shall glorifie thee: for the knowledge of thee standeth in the knowledge of mee: if the worlde see not mee, they cannot glorifie thee. If the creature see not the glorie of the Sonne, hee will neuer see the Father. Yee see a sweete meeting heere, betwixt the Father and the Sonne: howe

euerie one of them joyneth together in glorie: the Father, who is the Fountaine of all glorie, beginneth, and communicateth his glorie, with the Sonne and the holie Spirit: the Father hath not his glorie of them, but he beginneth, and communicateth his glorie with the Sonne and the holie Spirit: & the glorie of the Sonne and the holie Spirit, redoundeth backe againe to the Father. And that glorious Trinitie deliteth in glorifying one another: for the glorie commeth from the Father, vpon the Sonne, and from the Sonne, to the holie Spirit: and backe againe, from the holie Ghost to the Sonne, & from the Sonne to the Father: euen as the Sunne maketh reflexe from a mirrour towards himselfe againe. No words are able to expresse this, for it is a thing incomprehensible to see that glorie betwixt the Father, the Sonne, and the holie Ghost. The consideration of this woulde confounde all the creatures, both men and Angels; howe the Father putteth on the beames of his glorie vpon the Sonne, and from the Sonne to the holie Spirit: and then it cometh about from the holie Spirit, and striketh on the Son, & on the Father. Of this we are not capable, nor no Angel can sufficientlie consider the deepnes of this glorie: yet we may knowe, that all glorie commeth of the Father, and passeth on the Sonne, and on the holie Spirit: and, as it were, in a circle, the beames of that glorie commeth backe againe, glancing on the Father: and the glorie of the Father is not diminished, but euer hee remaineth infinitelie glorious: and the Sonne, and the holie Spirit, are nothing inferiour in power, majestie, or glorie, vnto the Father: for they differ nothing, except in order: The Father is first, and the Sonne is the seconde person of the glorious Trinitie, begotten of the Father: and the blessed holie Spirit, the thirde person, proceedeth of the Father, and the Sonne, all alike glorious. Nowe I will leaue this: There is euen such a meeting betwixt God and man, in a manner: for all the glorie which wee haue, commeth of the Father: for what is the glory of a King, but a little small beame of that infinite glorie? So the glorie of the creature redoundeth to God. Looke to the Heauen, and to the Earth; there is great glorie in them: yet the glorie of them shall all come to him againe: and Heauen and Earth shall perish, ere he want a jot of his glorie. *Rom. 11. By him, through him, and to him, are all things.* So that to him redoundeth all glorie: in ende all commeth home againe till him, as in a circle.

And

And marke this: he saith not this, That thou mayst be glorified in the Sonne: but, That the Sonne may glorifie the Father. If anie man hath gotten a sparke of that glorie, let him not thinke, that that glorie shall onelie come backe againe to God, but let him bee the conuoyer of it: and let him say, yea, if he bee a King, who hath gotten a Crowne, Lord, I wil take this Crowne, and with as good will as thou hast giuen it to mee, will I giue it to thee againe: for wee haue nothing but that which cometh from this God: And so, if thou hadst nothing but this life, say, Now, Lord, with as good will as I gotte it, with as good will, will I sende it to thee: otherwayes hee will bee glorified in thee whatsoeuer thou doest, doe what thou canst; but thy life shall bee turned into death, and thine honour into shame and ignominie. Therefore, whensoeuer it pleaseth him to seeke our liues, euen with heart and good will we should render them vnto him: for if he take them from vs, he will giue vs life euerlasting: and if hee take a Crowne from a King, hee will giue him the Crowne of life euerlasting. And if hee take this worldly riches from thee, hee will giue thee that rich treasure of glory in Iesus Christ: and so with all other worldly things: but if we giue them not with good will, he will take them from vs, & wil giue them to others, and we shall get shame and ignominie. So, in despite of thine heart, God shall be glorified, in whatsoeuer thing hee bestoweth on thee. Therefore let euery one of vs, whatsoeuer wee receiue of God, bee so disposed, that if it please God to haue our life, riches, or whatsoeuer commodities of this world, we render all vnto God willingly: as *Job* saith, *The Lord giueth, the Lord taketh, blessed bee the Name of the Lord.* As hee would say, I haue gotten all from thee, and I will giue all to thee againe. What got *Job* for rendring all to the Lord? He gaue him the double. Euen so, thou shalt get the double. Nowe the Lord prepare vs to offer vp this life willingly vnto him, and to spende it thankfully for his glory and seruice, being assured, that wee shall gette a better life layde vp in the Heauens for vs, through *IESUS CHRIST*: To whom, with the *FATHER*, and the holie *SPIRIT*, bee all Prayse, Honour, and Glorie, world without ende.

A M E N.

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THE XVIII. LECTURE, OF CHRIST'S PRAYER BEFORE HIS PASSION.

IOHN, CHAP. xvii. VERS. 2. 3.

2 *As thou hast giuen him power ouer all flesh, that hee should giue eternall life to all them that thou hast giuen him.*

And this is life eternall, that they knowe thee to bee the onelie verie God, and whom thou hast sent, Iesus Christ.



EE shewed you the last daye, (Welbeloued in the Lord Iesus Christ) that this Prayer which the Lord made to his Disciples before his death, standeth in three parts: First hee prayeth for himselfe, and his owne glory: Secondly, he prayeth for his Apostles, and for their preseruatiō: Last, he prayeth for the whole Faythfull, the whole Kirke that should bee on the face of the earth, to the ende of the worlde. The last day we entered into the first part. His petition in the first part, was, *Father, glorifie thy Sonne*. The first argument of his petition, was, *The houre is at hande*: that is to saye, The houre of my death is at hande, therefore it is time that I should be glorified: Let mee not lie for euer, would hee he say, in that terrible, and ignominious, and offensiuē death; but after the death, after that shame and ignominie, that I shall suffer, immediately glorifie me.

Then the next argument was, *Glorifie thy Sonne, Father, that thy Sonne may glorifie thee*. I shall glorifie thee againe, would hee saye, and in mine exaltation, and glorifying me, thou shalt be glorified, and so the whole glory shall redounde to thee: therefore, Father, glorifie me. In this Text which wee haue nowe read, followeth the thirde reason of his petition, why hee desireth that the Father should glorifie him: The thirde reason is, *That I may giue life euerlasting to them that thou hast giuen to mee*. As he would say, Father, glorifie

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fie mee, and I shall giue life euerlasting to thy Chosen: it shall not
 bee for nothing, but as my glory shall redounde to thy glory, so it
 shall redounde to the saluation of thy Chosen, to the ende of the
 world. Ere he come to the argument, he layeth downe the ground
 of it, which is, the authority that the Father had giuen to him:
Thou hast giuen mee authoritie ouer all flesh, sayth the Lord. This ground
 of the gift of life euerlasting, is a power and authority, which the
 Father hath giuen to the Sonne. Whosoever giueth life, hee must
 haue a great authority, and a greater than all this earth hath. All
 the Kings in the worlde haue not authority to giue life to a gnat.
 Indeeede the authority of a King may take away the life: but they
 haue no power, no if it were but to giue this life naturall, let bee
 life euerlasting: And so that power must be great, to giue life euer-
 lasting. So this Princely and Kingly authority, the Lord Iesus hath
 receiued of his Father: Ye know his offices, his Kingly office, his
 Priestly and Prophetical office: Life euerlasting, and the gift of
 it, is grounded on that Kingly authority which the Lord hath
 gotten from his Father. But howe farre extendeth it? *Thou hast gi-*
uen mee authoritie ouer all flesh. Neuer man, nor woman, is exempted
 from the Kingly power of Iesus Christ, whether they be chosen or
 reprobate. Looke the fifth Chapter of this Gospel, *The Father hath*
giuen the Sonne all authoritie and judgement, and by him doeth adudge to life
the chosen, and to death the reprobate: So there is neuer a soule exemp-
 ted from his judgement. The Lord himselfe in the 28. Chapter of
Matth. vers. 18. hee extendeth his authority larger: *The Father*,
 sayth he, *hath giuen mee all authoritie in Heauen and in Earth*. So that Ie-
 sus Christ hath not only authority ouer man and woman, but ouer
 the Angels in Heauen: he hath power ouer them all, and ouer the
 Devils, and at the Name of I E S U S, all knees must bow, of things Hea-
 uenlie and Earthlie; if they bow not, they shall bee broken. I shall tell
 you more, which is very comfortable: This authority which the
 Lord hath gotten in Heauen, and in Earth, is not as he is God on-
 ly (bowbeit principally it be as he is God:) but this power that
 hee hath gotten ouer the Angels, is euen as hee is man: howbeit
 they bee glorious, and farre more glorious than men, yet they are
 not so glorious, as the man the Lord Iesus. So, I saye, euen as
 he is man, he is head and King of the Angels. Looke the 1. Chapter
 of *Iohn. vers. 27.* The Father hath giuen the Sonne all authoritie
 and judgement, as he is the Sonne of man: not onely hath hee this
 power as he is God, but euen that nature of ours wherewith he is
 clad,

clad, hath this power. It is a worthie thing to bee marked, what the Lord gathereth of this authoritie. In the 28. Chap. of *Matth.* *vers. 18. The Father hath giuen mee all authoritie in Heauen, and Earth: Therefore goe out, saith he, and preach, and baptize all Nations, in the Name of the Father, of the Son, and of the holie Ghost.* So ye see, on that princelie authoritie which the Sonne hath, he sendeth out his Disciples to preach: And all that the Apostles did in the worlde, in preaching and baptizing, they did it on the authoritie of Christ Iesus their Lord: There was neuer an Ambassadour, that went with such a power, as the Apostles of Iesus Christ had in the world. And, Brethren, to come to our selues, I say, euen this day, all this preaching of the Gospel, and all this ministring of the Sacraments, and Discipline, all proceedeth of this princely and kingly authoritie of the Lord Iesus. Marke it: The closing vp of Heauen, and the opening vp of Heauen to penitente sinners, whether it bee by word or discipline, all is grounded on an higher authoritie, than all the authoritie of the worlde. There was neuer a King or Prince that had so great authoritie as this, whereon the Discipline, according to the worde of *G O D*, and exercise of Religion, is grounded. And they who contemne this preaching of the Gospel, and ministring of the Sacramentes, and Discipline, they contemne not the ordinance of man, (it were better for them to contemne all the authoritie of Kings,) but they contemne the authoritie of the great *G O D*: for in the Kirke, there is none authoritie, but Christes authoritie; and all that is done, is founded on this authority. We say not on the authority of Kings, or of the Pope. The Lord hath not translated this authority to any creature: and therefore the Pope hath but an vsurped authority. As for the Minister, he hath no authority in his own person, but onlie in the Lord Iesus. And this is the difference, betwixt the Kirke and the Policie, The Lord Iesus hath giuen a part of his authority, to the King, or to the Magistrate: but the Lord Iesus hath not giuen any part of his authority, to any of the Kirke. In the Policie, there are Kinges; but in the Kirke, there is none, but the Lord Iesus. And all that tyrannie, in the kingdome of the Antichrist, is but vsurped: there is not a minute of the word of *G O D*, that can be a ground to it.

When he hath layde downe the ground of life, hee telleth who will get this life. Will euery one get this life? No, no, neuer one getteth this life from him, but the soule that the Father hath pulled out of this world, and put into his hand. The Lord will know well,

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well, to whom he will giue this life euerlasting. It may be, he will throw a Kingdome to a man, and giue him these earthly things in great aboundance: but hee will not giue to euery one the Kingdome of Heauen. If ye will weigh the words, ye shall see distinctlie, the part of the Father, and of the Sonne, in the worke of saluation: The Father giueth men to the Sonne, that is the part of the Father: *I will giue them life euerlasting*, that is the part of the Sonne. First the Father of the Lord Iesus, choosed out so manie, as hee would haue safe, in his Sonne Christ Iesus: and then in time, hee calleth on them, whome hee hath chosē: hee knoweth them well enough: hee calleth them by his worde, and draweth the soules of them vnto him: for if they bee not drawne, they will not come: as hee sayeth in the sixt Chapter of this Gospel, *vers. 44. No man commeth to mee, but them whome the Father draweth*. Hee draweth them by his holie Spirite, to the Sonne: and then hee, and the Sonne, keepeth them to the daye of their full redemption, and giueth them life euerlasting. So yee may see in this place, and in the Epistle of Iude, at the beginning, that all, who are safe in Iesus Christ, are first called by the Father: *To them, sayeth Iude, who are called and sanctified by GOD, and are saved by IESUS CHRIST*. I marke on this, what is the grounde of this authorite, where hee sayeth, *These whom thou hast giuen mee, I will giue them life euerlasting*: Hee ascribeth this authoritie to the Father, and hee sayeth, hee will saue none, but these whome the Father hath giuen him. All the honour of this Life euerlasting, hee giueth to the Father. No, Brethren, reade of *IESUS CHRIST*, the Sonne of *GOD*, in this Euangel, and thorowe out the whole Gospel, yee shall neuer reade of him, where hee speaketh of anie thing that hee is doing, hath done, or shall doe; but hee giueth the whole glorie of it to the Father. What meaneth this? This is the ground of it, He had his commission from the Father. He came from the Heauen to the Earth, out of the bosome of the Father: & he was an Ambassadour, sent from his Father. Nowe it is good reason, that an Ambassadour, sent in an Ambassadrie, not only in deed, but also in worde, honour his Prince: otherwayes hee is but a traytor. The *LORD IESUS* was an Ambassa four sent from the Father: therefore in all his actions, and in all his wordes, hee honoureth his Father. There is not one of vs all, but wee haue a commission from *GOD*, and is placed in a calling: and there is not one of vs, high nor lowe, but wee are borne to doe some thing. Then, if the

if the Sonne of God, equall with God, hauing a calling of his Father, sought to glorifie God, so let vs also, in word and deed, glorifie God: fie on that fleshe that will not glorifie God, but will ascribe any thing to himselfe; and will stand vp, and say, I did this, or that: fie on thee, that wilt say so, and wilt not honour him, who hath honoured thee. Beware to speake any thing, that may derogate to the glory of God: and not only in deede, but also in word glorifie him: that they who heare you speake, may glorifie God thorow your speech, and by your example.

Now, hauing spoken of the ground, we come to the benefite of life euerlasting it selfe: As before wee heard, the glorifying of Iesus Christ serued to the glory of the Father; so we haue now, that the glory of Iesus serueth also to our glory: So ye may see, of what importance is the glory of Iesus Christ: the fairest frutes that euer were, follow on that glory: thorow his glory, glory commeth to the Father, and life to the world. The chiefe two things in the worlde, are, The glory of God, and the saluation of the Kirke: which both proceede from the glory of Iesus Christ. Life euerlasting, marke it well, it commeth, and it floweth, of the glorious life of Iesus Christ, when hee rose from the dead: all our life is by the rising of Iesus Christ, from death to life. What is this life euerlasting, or the Spirituall life which wee haue? It is but a little sponke, that floweth from that fulnesse of that glorious life which Iesus Christ liueth in the Heauens, at the right hande of the Father: And this quickening Spirit, which every one of vs receiveth in sober measure, is nothing but a portion of that Spirit of life, which is in Iesus Christ, hat is in him in all superaboundance, and above all measure. Wee in the Kirke, his members, haue the Spirit of life flowing from him in some measure. *Paul, in the 6. Chapter to the Romanes, vers. 5.* hath a notable sentence concerning this matter, *If wee bee planted with him, in the likenesse of his death, wee shall bee plantet with him, in the likenesse of his life:* meaning, that this mortification of the olde man, commeth by the vertue of the death and Crosse of Iesus Christ: and this newe life commeth by the vertue of his Resurrection and life. And in the first *Epistle to the Corinthians, Chap. 15. vers. 17.* *If Christ had not risen from the dead, wee had yet liuen still in our sinnes.* So then, wouldest thou haue one of the chiefe arguments, to knowe whether Christ hath died for thee, or not? (if thou knowest not this, thou knowest nothing:) descende downe into thine hearr, and see if thou findest in any measure that

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oule and cankered nature slaine into thee, that thou bee dead to sinne: if thou finde it, thou hast cause to bee blythe, for thou hast a sure warrande, that the Lord Iesus hath died for thee: for if hee had not died for thee, thou hadst not had anie mortification of sinne. Then, wouldest thou knowe, if the Lord Iesus hath risen from the death, (as *Paul* speaketh,) for thy justification? Looke if thou hast anie part of that spirituall life. Woe is to that soule, that feeleth no life, no spirite, no quickening, &c. for that soule hath no warrande, that euer Christ rose, to iustifie or save it. Therefore, as yee woulde knowe, if Christ hath died or risen for you, looke your warrande: and if yee finde anie mortification, or anie sense of the Spirite, then bee sure yee haue a warrande: But and if thou findest it not, say not that Christ died for thee; thou hast no warrande of the death and resurrection of Christ for thee. What is this wee are doing? Wee are seeking busilie Charters and Euidences for Landes, and Liuinges, and earthlie possessions: but seeke a warrande for Landes, and all the worlde, as thou wilt, shame shall come vpon thee, if thou wantest the warrande of life euermlasting.

Now in the next *vers.* *This is life euermlasting, to know thee to be the only true God, and whome thou hast sent, Iesus Christ.* In this *vers.* (marke it) hee letteth vs see the necessitie there is in glorifying of him, if euer such a thing should be, that one who is chosen should be glorified: for hee reasoneth after this manner, Father, thou knowest what is life; it is a knowledge of thee, and of mee, whom thou hast sent: but except I bee glorified, the worlde cannot know thee; nor mee: therefore, Father, except I bee glorified, there is no life for the worlde. So, there is the necessitie of the glorifying of Christ, to get life euermlasting, because there cannot be knowledge of God without Christ; and except he be glorified. But to consider these wordes more narrowlie, hee sayeth, *This is life, to knowe thee to be the onelie true God*; not onelie to knowe thee to bee God, but to knowe thee to bee the onelie God: that is, to put a difference betwixt thee, and the Idole gods of the Gentiles. This excludeth not the Sonne, and the holie Spirite, but hee respecteth the time: for before the comming of *CHRIST*, the Gentiles were not called, but the worlde was full of Idoles, and men were blinded with error and ignorance.

Nowe see what is life: there are manie that will speake of life euermlasting, and yet they knowe not what it meaneth. Life euermlasting.

everlasting standeth in a sight, and in a knowledge: if thou be ignorant, thou shalt neuer gette life: It standeth in the light of the mind: thou art full of darknesse, and that darknesse must bee out, and light must come in, ere thou gettest life: But it standeth not in the knowledge of euery thing: many one seeketh knowledge: but run where thou wilt to seeke knowledge, if thou seest not him who is the Fountaine of life, from whome all life floweth, thou knowest nothing. I meane not of a bare knowledge, for if thou haue no more, it shall not auaille thee: but with the knowledge, thou must haue faith in thine heart, to draw out life out of the Fountaine of life. Who is the Fountaine of life? It is the Father of Iesus Christ, who is the Fountaine of all life: the life which the Sonne himselte hath, commeth out of that Fountaine, as Christ himselte confesseth in the fifth Chapter of this Gospel, *The Father hath giuen to the Sonne to haue life in himselfe.* Then all the life of the Angels, and all the life of the creatures, and all our life, spirituall or naturall, floweth out of that Fountaine. So, except a man or woman get a sight of the Father, and of the Lord Iesus, they cannot gette life. Lord! if it bee not a great thing to gette a sight of him! For, as the Apostle sayth to *Timothie*, *Hee dwelleth in a light that hath none access.* That deepnesse of light which hee dwelleth in, is wonderfull, yea, incomprehensible: and there is no knowledge of the Father, without the Sonne: if thou seest not the Sonne, thou shalt neuer see the Father, and so thou shalt neuer see life. Awaye with that dreame of the Iewes, and Turkes, &c. that will say, they will get a sight of the Father, without the Sonne: no, no man shall see him without the Sonne: For why? neuer man sawe the Father at any time: it is the onely begotten Sonne, who is in the bosome of the Father, who hath reuealed him. *Iohn, 1. vers. 18.* Except we gette a sight of the Sonne, who is the splendor of the Father, and the ingrauen forme of his person, wee shall neuer see that glorie. *Hebr. 1. vers. 3.* So except wee see the Sonne of God, the seconde person of the glorious Trinitie, there shall bee no life for man nor woman in this world. And there is no sight of that glorious person of the Sonne, who dwelleth in that light vnaccessible: (as hee is God, hee is as incomprehensible as his Father:) hee is not seene, I saye, but vnder a cloude: wee must see him thorow the nature of ours: There is no Angell in Heauen, that dare abide to looke on the Son, but thorow a vaile, and this is the vaile of our fleshe: if thou takest awaye that vaile, the sight of that Majestie shall

shall deuour thee: No, if thou gottest a sight of the Sonne of God, without the sight of his manlie nature, wherein hee died for our sinnes, and rose for our justification, thou wouldest bee destroyed, and confounded thereby. But by the contrary, that is the pleasantest sight that euer thou sawest, when thou seest that tabernacle of thy nature, that glorious person cloathed with the nature of man. The knowledge of Christ, must be first as he is sent: next, as he is Iesus: and last, as he is Christ. His sending is, as hee is manifested in the flesh. And hee is Iesus, and Christ, as hee is God and man. So wee must looke thorowe that vaile of man, and thorowe that tabernacle of our nature, ere wee see that glorious Majestie: And this is joye and life, and our heauen into this earth.

Yee shall marke a notable lesson of this which I haue spoken: See howe knowledge goeth vp thorowe to the Father, and see by what degrees life commeth downe from the Father. There are the degrees, and order of our knowledge, and howe it passeth vp thorowe: First, our eye striketh on the vaile of our nature, wherein that glorious Majestie sitteth. Then, thorowe the vaile, the soule pierceth in to that glorious Sonne of God: and then when the soule hath gotten that sight of the Sonne, it passeth forwarde to the glorious sight of the Father, and then our knowledge resteth there, for it is the Fountaine of life: Faith neuer resteth, till it come to the Father, and then it resteth on him, and there is the joye of it. Nowe, looke howe wee gette life: As soone as our soule commeth to that Fountaine, the Father, that Fountaine breaketh out in liuing waters. Looketh the power of Fayth: Fayth breaketh vp that Fountaine, and then spirite and life beginneth to flow. Life commeth first from the Father, to the Sonne of GOD; and then it commeth from the Sonne, to our nature; and thorowe our nature, that Spirit, and that life, floweth into our soules. There is the difference, knowledge beginneth at the nature of man in Christ, but life beginneth at the Father. Againe, knowledge passeth vp, and life commeth downe from the Father. Well then, if life euerlasting stand in knowledge of GOD in Iesus Christ; then it must follow, first, as a man or a woman groweth in knowledge, and in fayth, so they growe in life euerlasting: and as they growe in life, so they grow in fayth: and in what measure thy knowledge is, in that measure thy life is: and in what measure thy life is, in that measure thy fayth is. And when that day shall come, when we shall see the Lord Iesus face to face, as our knowledge shall be perfected,

fecte, so shall our life and joye: and, in one word, our Heauen shall be perfected. The perfection of life euermlasting; and knowledge, standeth in the sight of the face of Iesus Christ. And if our life euermlasting stand in knowledge, then death euermlasting standeth in ignorance: and where there is ignorance of God in Iesus Christ, there death taketh place, and their Hell is begonne here: and that darknesse which is in thy soule, shall bee turned into vtter darknesse: and the more ignorant thou bee of God in Iesus Christ, the greater shall thy damnation bee. *Paul to the Ephes. Chap. 4. vers. 18.* joyneth these two together, speaking of the Gentiles, and their estate, before Christ came into the worlde, sayeth hee, *they had their mindes darkened, with a cloude of ignorance, and they were alienates from the life of God:* Meaning, that when as ignorance reigned amongst the Gentiles, they were all casten out from the light of Heauen. Where there is nothing but darknesse, there is not a sponke of the life of Christ there. Though thou werest a King, and hast but a naturall life, I count thee worse than a Dogge: howbeit thou canst passe the time, and hunt and haulke, and eate thy meate, &c. thou art deader than a Carrion.

Seeing then life standeth in the sight of God, through Iesus Christ, and seeing death standeth in the ignorance of the soule, this shoulde bee our care night and daye, to warble thorowe that cloude of darknesse, which hideth vs from that Sonne of God, and so get away this soule vaile: for if it be not put away, it groweth aye till it come to an hard scroofe. There is no standing for thee, but thou shalt either grow in light, or in darknesse. This should be our care, to put away darknesse, and get light. Wee should aye labour to cast off this vaile, vnder the which wee lie, till the Lord deliuer vs fully from that blindness of the minde, which is a blacke and cloudy couering. The way to bee freedde of this, is to holde vp thine eye, to gette a sight of the face of Iesus Christ: In the face of Iesus thou seest the glory of the Father: Knowest thou how thou shalt gette it in this life? Seeke it in the worde: All the sight that we haue here, is but in a mirrour, and by an enigma, (as th'Apostle sayth) or by a parable, in respec^t of the sight which wee shall haue in the life to come: And this mirrour is the glorious Gospel. To end in a worde: As thou wouldest see Iesus, and bee quite of darknesse: as thou wouldest haue life, and be quite of death, set thine heart to heare the Gospel of Iesus Christ; that is the only way for thee to gette a sight of him in this life. Strive to heare this worde

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preached: Ye shall haue Christ crucified in the Gospel, and Christ glorified in the Gospel: And begin once to take pleasure in hearing, and I shall promise thee, in the Name of God, Heauen and Earth, and all shall goe together, ere thou gettest not light, and consequently Heauen in this life: otherwayes, I giue thee ouer.

Now, seeing Christ is our light, and our life, the Lord giue vs grace to take heed to him in the mirrour of his word, and to take a delite in it, that we may get this blacke darknesse of the soule put away, and get a sight of God, through Iesus Christ: To whom, with the Father, and the holy Ghost, be all honour, and prayse, for euermore.

A M E N.

THE XIX. LECTVRE,

OF CHRISTS PRAYER BEFORE HIS PASSION.

IOHN, CHAP. xvii. VERS. 4. 5.

4. *I haue glorified thee on the earth: I haue finished the worke which thou gauest mee to doe.*

5. *And nowe glorifie mee, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.*



VE s haue heard (Welbeloued in the Lord Iesus) sundry arguments that the Lord Iesus vseth in his Prayer to his Father, to moue him to glorifie him. (For that is the petition, *Glorifie thy Sonne.*) The first argument was fro the time of his death, that was at hand: *The time is come,* sayeth the Lord, *therefore glorifie thy Sonne.* The second argument was from the glory that should redound to the Father, if he should glorifie the Sonne: *Glorifie thy Sonne, Father, that thy Sonne may glorifie thee.* The third argument was from that life euerlasting, that hee should giue to them whome the Father had once giuen to him, if hee were once glorified:

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fied: *Glorifie mee*, sayeth hee, *that I may give life everlasting to them whom thou hast giuen mee*. Then hee letteth vs see, that it cannot bee possible that he can giue life to any man, except he first bee glorified. Life everlasting standeth first in the knowledge of the Father, that onely true God: Then it standeth in the knowledge of the Sonne, that hee is sent of the Father, that hee is Iesus the Sauour, that hee is Christ anointed, and the Mediatour betwixt God and man; Now, would he say to the Father, Except thou glorifie mee, neither thou, nor I, shall bee knowne: and therefore, that life everlasting may bee giuen to man, it is needfull that I bee glorified. Thus farre hitherto.

Nowe in the beginning of this Text which wee haue read, wee haue the fourth argument from that glorie hee had ginen to the Father already: *Father*, sayeth he, *I haue glorified thee on the earth, I haue ended the works that thou gauest mee to doe*: what resteth, but that thou glorifie mee? There must bee a meeting heere. The Sonne must glorifie the Father, and the Father must glorifie the Sonne. So yee see verie weightie argumentes of this petition, from the beginning: both the time craueth that the Father should glorifie the Sonne, and then the great fruit that was to proceede thereof: for the Father should want glorie, and the worlde should want life, if the Sonne were not glorified. And last, yee see that verie obedience that the Sonne gaue to the Father in the Earth, requireth, that the Father should glorifie him. The Sonne had glorified the Father in the worlde, and therefore the Father should haue glorified the Sonne in the Heauens.

But to come to the last argument: *I haue glorified thee*, sayeth the Sonne: This argument leaneth to a promise, which the Father made to the Sonne, ere euer hee was manifested in the flesh. As hee would reason thus, Father, thou hast promised, that if I should glorifie thee, thou shouldst glorifie mee: but so it is, Father, that I haue glorified thee, therefore glorifie mee. This promise is often found in the olde Testament, in manie places thereof. Looke the handreth and tenth *PSALME*, there it is saide, *The Lord saide to my Lord*, that is, the Father saide to the Sonne, (for both are the Lordes of this worlde,) *sit thou at my right hand, vntill the time that I make thine enemies thy foote-stool*. There is that promised glorie, that hee should make him King ouer the worlde, and humble his enemies spirituall and temporall, vnder his feete. So this is the glorie that the Sonne craueth.

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Nowe, Brethren, in verie deede, the Sonne of God might haue claimed iustlie that promise that the Father made to him, vnder the condition of obedience, because the obedience of the Sonne of God, Iesus Christ, was perfect: which obedience being the ground of the promise, iustlie hee might claime that glorie, by reason that the promise was perfectlie fulfilled. But to come to vs: There was no man since the fall of Adam, that dare be bolde, except they bee vterlie impudent, to claime anie life or grace of God, by vertue of this condition of obedience, and to say, Lord, I haue done this, therefore Lord, giue me life. There is no fleshe, no, not the best renewed man that euer was, that hath that freedome, that can saye this, By vertue of my merite giue mee life. Looke what Paul, a renewed man, sayeth of himselfe, *Philipp. 3. vers. 9. I sterne all to bee but dongne, that I may gaine Christ.* For why? Brethren, there is no flesh, except that man Iesus Christ, that euer hath had, or will haue, that perfect obedience, which meriteth anie grace at Gods hands. This shall stand, though all the worlde would rise against it, with the Pope, and that whole rabble: Therefore it commeth to passe, that none, either who is, was, or shall bee, shall bee made righteous in the presence of God, or gette life euerlasting, but they who passe from the condition of workes, (that is called the Legall covenant,) and take them onelie to that promise made in the blood of Iesus Christ; and seeke not life by vertue of their workes, but onelie by vertue of the blood of Iesus Christ. I denounce, in the Name of Iesus Christ, if thou seekest not life onelie by that blood, thou shalt neuer see nor taste of life. If thou begin to seeke grace by thy merites, thou shalt neuer get it, because thou treadest downe vnder thy secte, the blood of Christ, and renoucest it, and takest thee to thy peltrie.

But yet let vs marke the words better: *I haue glorified thee, Father:* that is, I haue put an ende to that worke thou gauest me, the faire worke of the redemption of man, the fairest worke that euer was: yea, fairer than the creation of the worlde. Nowe howe is this hee sayth, *I haue ended it.* seeing hee had not satisfied, and was not crucified, and the end of this worke was founded on the Crosse of Iesus Christ, and that bitter suffering? The answer is easie: He speaketh of the worke to come, as though it were past already, for the certainty of it: for it was most sure, he behoued to suffer, and also for the nearnesse of it: for his death & latter passion was at hand. Another question: How is it that hee sayeth, *I haue glorified thee already,*

in time past, when as hee saide before, *Father, glorifie thy Sonne, that hee may glorifie thee*, in the time to come? They stand very well together: for the Sonne, the Lord Iesus, hee both glorified his Father, before he was glorified by his Father; and also when he was glorified by his Father, both the times, he glorified his Father: But see the difference: The Lord Iesus glorified the Father, before hee was glorified of the Father, in that most humble obedience he gaue to his Father: there was neuer a man humbled vnder the Father as he. In that obedience he gaue to the Father, the mercy & loue of the Father shined in the world in his humility. The worlde wondered that euer there should haue beene such a mercy and such a loue of God to man. And they who wil look to this humble man, the Lord Iesus, they will wonder, that euer there should haue beene such a mercy to man. If thou look wel to the obedience and humbleness of the Son, thou shalt wonder at the loue of the Father toward vs; who humbled his owne Son, not onely as a seruant, but to the vile death, the accursed death of the Crosse, for our cause, as Christ himselfe sayth, *Iohn. 3. vers. 16. The Father hath so loued the worlde, that hee hath giuen his onelie begotten Sonne for it, that all, that beliene in him, should bee saued, and none perishe.* What man will giue his onelie begotten sonne to saue another? *Nowe this commendeth the loue of God, sayeth Paul, Rom. 5. vers. 8, that when wee were enemies, Christ died for vs.* Who is hee that will die for his enemy? or what father will giue his sonne for him? So, neither man nor Angel is able to comprehend the thousande parte of the loue which the Father bare to the worlde, in humbling his onelie begotten Sonne. So the Sonne glorified the Father in his humiliation. Then againe, when the Sonne was glorified of the Father, after he was raised from the dead, and ascended to the Heauens, and set at the right hand of his Father, in that glory incomprehensible, the Sonne glorified the Father in that exaltation: as hee glorified him before in his humiliation, so doeth he in his exaltation: and hee glorified the Father in his exaltation, by reason that there appeared such a wonderfull power in God, in exalting Christ in our nature, that was so humbled in the graue. And when the worlde saw, that the body of the man Iesus Christ, was raised vp so gloriously, they wondered, that euer there should haue beene such a power in GOD: All the Angels in Heauen gotte neuer such a Reuelation of the power of GOD, as then when the LORD IESVS was raised vp from the death to life. Not onelie raised hee a dead man vp from death,

death, but hee raised him vp in such a wonderfull highnesse, that he made him King ouer all kinges and aboue all Angels, and gaue him such a Name, that at the Name of Iesus all knees should bow, of men and Angels, of all things vnder the earth, and aboue it: and that all tongues should confesse, that Iesus Christ is the Lord of Lords, and God of all glory. *Paul to the Ephesians, Chap. 1. vers. 20.* when hee speaketh of this power, hee will not simply call it a power, but he saith this, According to the effectualnesse of his strong power, which hee vttered in Christ, when hee raised him from the dead: that is the first degree: and placed him at his right hand, that is the second degree. There appeareth the power of God, in exalting him in our nature, to so high a glory. It appeared not so great at the creation, as then when hee exalted the Man Iesus Christ. Wouldest thou knowe the power of God? Looke to that exaltation, and thou shalt see it shine in a greater measure, than in any thing that euer was wrought. Men by nature would see things to raiush them to admiration: but I tell thee, if thou wouldest wonder at any thing, wonder at these things, at the humiliation of Iesus Christ, and at the exaltation of Iesus Christ: the wonderfulest doctrine that euer founded in the worlde. So when thou hearest of the death of Christ, and of his exalting, wonder; for such a wondering shall worke saluation. Let vs see all the wonders of the world, neuer one of them shall worke life or saluation, but that wonder. The answers may bee otherwayes. The Lord when he was in the world, hee glorified the Father in his prophesie and Priesthood: hee is that annointed Prophet, Priest, and King: So he being Prophet, Priest, and King, hee glorified the Father in the Earth, chiefly in his prophesie, hee taught aye in the world: he glorified also the Father in his Priesthood: he aye suffered: neuer a day passed by, from his birth, vntill his latter breath, without some suffering. But in his Kingly office, hee glorified the Father when hee was exalted, and raised vp to the Heauen, and set downe at the right hand of that Majesty: and that is the office in this houre, in the which the Sonne of God glorifieth his Father, in sitting there as a King of Heauen and Earth, reigning in the midst of his enemies, with a great yron rodde, battering them in pieces, like a potters-shard: and that same rodde of yron, shall neuer leaue them, till it bruiſe them downe. There was neuer a King so glorious, as he is at the right hand of the Father: and when wee shall see him in that Princely Throne, wee shall say, wee neuer saw

glory in this world to that glory. And when the conqesse which the Lord Iesus is making in Heauen, and in Earth, (for the enemies are not yet altogether subdued: no, the day passeth not, but he maketh some conqesse,) when it shall bee ended, I say, hee shall render vp that Kingdome into the hands of the Father. *1. Cor. 15. vers. 24.* When death is ouercome, and the Denill, (for death is not yet overcome,) he shal render all into the hands of the Father, and there shall not be an enemy, but all shall be casten down, and all the Chosen shall treade downe the neckes of Emperours. Wee marke one thing, ere we goe to the next *vers.* for our vse, to draw this to our selues. This is the protestation which the Lord maketh a little before his death: Hee protesteth, that aboue all things in Heauen or in Earth, hee sought the glory of his Father, euen to his owne death. Now well is that man, who whe the hour of death is drawn neare, is able to say in any measure, Lord, I haue glorified thee: and howbeit it be with great infirmity, Lord, I haue honoured thee in my life. Yee see, olde men will reckon of things past: if they haue bene notable instruments in any thing, they will talk & say, I haue done this and that. But alas! if thou hadst won kingdoms, al auails not, if thou canst not say, Lord, I haue sought to glorify thee. A way with all the world, and with all the felicity of it, and all thou hast suffered and done in it, if thou canst not say, when thou art going out of this world, I stroue, at the least, to glorifie thee. And at the least, if thou, who hast bene a notable sinner, canst not say, Lord, forgive me, I haue bene a sinner, and haue not repented in time, now I repent, & craue thee mercy: if thou canst not say this, wo is thee, if thou hadst conqessed as much as *Alexander* the great Monarch, if thou hadst conqessed all the world. I tell thee the trueth, if thou goe out of the world without one of these two, woe shal be to thee that euer thou came in the world, thou shal neuer see life. But there is a great difference betwixt the protestation of the Lord Iesus, & all the protestations that we can make: *I haue glorified thee*, saith the Son, *therefore glorify thou me*. The Son might haue sought glory, because of the excellency of his person: but as for vs, wee may not craue glorification for our obediēce to God, because it is imperfect away a way, with that stinking merite of the Papistes: away with the creature, that will attribute such a stinking merite to it selfe. Therefore thou must say, Lord, I craue nothing for my merite, but onelie for grace: for when thou hast done all that thou canst doe, thou art but an vnprofitable seruant: and saye, I will creepe vnder the

the winges of thy mercie. But if thou come to claime anie thing with a conceite of thy merite, suppose thou hadst done workes to glorifie thy God, builded Kirkes, and made Bridges, &c. if thou acclaime anie thing for it, and wilt stand vp, and saye, I haue done this, thou shalt goe away without grace. The Pharise may stand for an example of this. There was neuer such a pride, as to a stinking creature to stand vp before that Tribunall, with a conceit of his merite: If thou standest vp so, I pronounce, the effect of that merite of thine shall bee condemnation.

When he hath vsed so many arguments to the Father, to glorifie him, then he concludeth his petition in these wordes, *Therefore, Father, glorify me with thy selfe*: that is to say, Not in the Earth: *I haue glorified thee in the Earth*, but the glory that I seek, is not in the earth, but in the Heauens, wherein I would reigne: not in the Earth, as an earthly Prince, but in the Heauens, at thy right hand. The place maketh much. It is vnpossible that there can be so much glorie in the Earth, as in the Heauens. The glory of all the Kinges in the world, is nothing to that which we shall haue with Iesus Christ in the Heauens. The glory which Adam had, in that glorious and earthly Paradise, was nothing in respect of that glory which wee shall haue, when we shall be lifted vp in the Heauens. Looke howe farre distance is betwixt Heauen and Earth, as farre shall our glory shine aboue that glory: no compare of the darke Starre, with the Sun. So compare that glory of Adams, with the glory we shal haue with Iesus Christ: & look how far the Sun passeth in glory aboue a Starre, as farre we shall passe that glory, and surmount aboue it.

What a glory is this he seeketh? *Glorify me with that glory, Father, which I had from all eternitie*: that is, Glorifie me with that glorie of the Sonne of God, the glorie of the second person of the Trinitie: glorifie mee with thine owne glorie, which is promised mee: and glorifie mee with all thy glorie. The Sonne may claime all the glorie of the Father, and the Father hee communicateth not with the Sonne a parte of his glorie, but the whole glorie of GOD.

Now, Brethren, yee shall marke some things shortly: Certainlie as no man nor no Angel, that can bee capable of this matter, that concerneth the incomprehensible glorie of the Father, and of the Sonne: and therefore wee marke this shortlie: First, wee see this, what a glory this is that the Sonne seeketh of the Father; this I tolde you in the beginning: It is not so much the

glory of the nature of man, as it is that glory that the Lord had with the Father from all eternity. Then yee see another thing: yee see the Sonne of God, the Lord Iesus, ere euer he came down into this Earth, he was in the forme of God, and thought it no robbery to be equall with God. Hee is the Sonne of God, equall in power and Majesty with the Father. Let the Heretiques hang themselves, who would deprive the Lord Iesus of his Godhead: our faith should not bee grounded on him, if he would be no warrand to our faith, and if he were not God blessed for euer.

Then yee see, how the Lord Iesus, the Sonne of God, passed from that glory which hee had with the Father, for a time, and made himselfe (as the Apostle sayeth) of no reputation. Wee would not bee content of this, none of vs all, to deject our selues altogether: yea, euen the silliest of vs: yet the Sonne of God made himselfe of no reputation nor estimation. Marke this: thinke not that the Sonne of God, the Lord Iesus, euer renounced that glory which hee had with the Father: no, not then, when hee was first humbled: no, not then, when he was hanging on the Crosse, he renounced not his glory, as *Cyrillus* sayth, *Missio, & obedientia, non tollunt aequalitatem potentia & essentia*: that is, *The sending and obedience, taketh not away the equalitie of glorie and essence*. Marke it well, and be not deceived: Howe then passed hee from this glory? This is an higher matter than we can consider, yet wee shall expresse it in some measure: The Sonne of God, equall with the Father, suffered for a time that glory to bee obscured with the habite of a servant, the habite of man: the glory of the Sonne of God was made of no reputation, thorow the taking on of a slough. Howe agree these two, the mortall and corrupt flesh, and the glory of God? Will not that slough of our nature obscure the glory of God? Then againe, the glory of God, in the Sonne of God, is obscured with the most vile death, the death of the Crosse: and this was the highest degree of his obedience: Yet hee neuer quiteth himselfe of this glory. I will vse a similitude: Yee see the Sunne shineth faire and bright: and if a thicke blacke cloude should passe in betwixt vs and the Sunne, the Sunne abideth in his owne nature, and the cloude taketh nothing away of the brightnesse of the Sunne; only it obscureth the Sunne to our sight, that we cannot perceiue the splendor of it: It is euen so with the Sonne of God, that glorious Sunne of righteousness; when he taketh first vpon him the cloude of our nature, and secondly the cloude of death, the glory of the Sonne of God is no

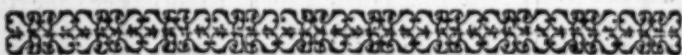
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more impaired by this, than the Sunne is impaired in his light by the cloude. When the Sonne of God tooke vpon him the cloude of our nature, for the saluation of mankind, hee kept himselfe close, and he vttered not himselfe in that nature of God: for if he had vttered himselfe in that force and glory proper vnto him, he had bene glorified at his first incarnation, and then the redemption of man had not bene done. All the Iewes and Pharisees could neuer haue touched him, if hee had not humbled himselfe in the nature of man. Looke to this, and in the meane time gather howe much wee are beholden vnto him. What King would haue humbled himselfe so? No, there is no King who would haue put on a Beggars weed for a slaues cause; let bee to humble himselfe so far. Now looke how we are indebted to him: yea, if it were a thousand liues, it is too little to giue for him who hath so humbled himselfe for vs.

Nowe last, yee see in what sense and meaning the Sonne of God seeketh this glory: Hee seeketh not a glory which hee had not the time that he sought it; for he had many wayes, from all eternity. He sought not also to bee quite of the nature of man; for then hee should not haue bene our Sauour. Hee seeketh not to be quite of the first cloude, but of the second. He seeketh to be quite of death, and hee seeketh that that Godhead should glorifie the Sonne of man, that the beames of that Godhead should strike out, and glorifie the nature of man. And indeede, howe soone that Godhead that dwelt in him, began to vtter it selfe, when his head was lying low in the graue, then the man getteth vp, and life commeth into our nature. And next, when the Godhead vttered it selfe in that nature, then that man is lifted vp to the Heauens. And last, when the Godhead vttered it selfe, the man Christ is plated at the right hand of the Father, and that nature of man shineth in such sort, that it passeth all the glory of the Angels. This is very comfortable: Thou wilt say, What reckes me of all this glory? and what is that to mee? Howbeit that that man be glorified, yet I abide here in the earth, a vile body: what reckes mee if the worlde were glorified, if I got not a share of it? Now, wilt thou take but once holde of that nature of man, and once fix thine eye vpon it? that is, Wilt thou belieue in Iesus Christ, God and man? set thine heart on him, that he first died for thee, and secondly that he rose for thee: belieue that all this was once done for thee; then certainly, as sure as the nature of man in Iesus died, and was glorified, as sure thou shalt

shalt bee glorified: and as soone as thou touchest him, the glorie shall strike out, and ouershadow thee in this life: when thou lookest into the mirrour of his Gospel, (for wee see him here but in a mirrour,) it shall ouer-shadow thee, I say: but when faith shall be changed into sight, and wee see him face to face, and sit fore-anent him, and looke to his glorious face, those glaunces which shall proceede from him, (as it is saide to the Philippians, CHAP. 3. VERS. 21.) shall transforme thy vile bodie, and shall conforme it to his glorious bodie. There is such an effectualnesse in his power, whereby hee subdued all thinges, that if thou shalt gette a sight of him, hee shall change thy bodie in a moment, and hee shall make it to shine more brighter than the Sunne. Onelie belieue, so long as thou art heere. A man who hath faith in him, shall see this glorie. If thou gettest not a sight of Christ by fayth in this worlde, thou shalt neuer see him heereafter to life and glorie. So let vs belieue, and stirre vp euerie one of vs another, with exhortations, that as euer wee would see glorie, wee belieue in Iesus Christ: To whome with the Father, and holie Spirit, bee all honour, glorie, and prayse world without ende.

A M E N.



THE XX. LECTURE,

OF CHRISTES PRAYER BEFORE HIS PASSION.

IOHN, CHAP. xvii. VERS. 6. 7. 8.

6 I haue declared thy Name vnto the men, which thou gauest mee out of the worlde: thine they were, and thou gauest them mee, and they haue kept thy worde.

7 Nowe they knowe that all thinges whatsoever thou hast giuen mee, are of thee.

8 For I haue giuen vnto them the Wordes which thou gauest mee, and they haue receiued them, and haue knowne surely that I came out from thee, and haue belieued that thou hast sent mee.

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hitherto (Welbeloued in the Lord IESVS) in this Prayer the Lord hath prayed for himselfe, that the Father would glorifie him. To this purpose hee vsed sundry argumentes: First, sayeth hee, *The houre is come*, that is, The houre of my death is at hand, *therefore, Father, glorifie mee*. Then hee sayeth, *Father, if thou wilt glorifie mee, I will glorifie thee*: therefore glorifie mee. Yet farther, *If thou wilt glorifie mee, I will giue life cuerlasting to these whome thou hast giuen mee*, therefore, *Father, glorifie mee*. Yet marke, *I haue glorified thee on the Earth, and I haue ended that worke which thou gauest mee to doe*. What resteth then? sayeth hee, *But that thou, O Father, shouldest glorifie mee*. Then hee concludeth, *Therefore, Father, glorifie mee with thy selfe, not in the Earth, but in the Heauens, with that glorie which I had with thee before the worlde was*.

Nowe, in the next parte of his Prayer, the Lord prayeth for his Apostles, eleuen in number: Hee prayeth not for Iudas, because hee was a reprobate. There are two thinges which hee seeketh at the Father for them: The first is, That when hee shoulde goe his waye to the Heauen, the Father shoulde keepe them from all euill in the worlde. The seconde is, That the Father shoulde sanctifie them to that worke which they were appointed vnto. There are sundrie argumentes and reasons of this first parte of this Petition for his Disciples, That the Father would keepe them, and saue them. Hee heapeth in the beginning manie argumentes, as namelie, from their calling and vocation, from their election, from that they were the Fathers, from that they were giuen to him, from that that they belieued the Worde, and from that that hee was going to the Father. He heapeth together these arguments & reasons, in praying for them, that the Father would keepe and saue them.

But let vs marke the words narrowly, and goe thorow euery argument, and obserue such doctrine as shall be to our edification, as God shall giue the grace. He begins, & sayth first, *I haue declared thy Name vnto the men which thou gauest me out of the world*. So the first reason wherewith he moueth the Father to keepe them, is, from that hee had manifested vnto them the Name of the Father: That is to saye, That hee had called them by the Preaching of the glorious Euangel of IESVS CHRIST. So our vocation and calling standeth in the manifestation of GOD, in IESVS CHRIST, by the

the preaching and hearing of the Gospel: Wee are called, when God and his will is manifested to vs, by the preaching of the Gospel of Iesus Christ. Well then, if the Lord Iesus vseth this as an argument and reason, to moue his Father to keepe them, and to saue them, now certainly, when any person findeth, that *GOD* calleth on them by the preaching of the Gospel, (as he is calling on you this day:) Then certainly they haue an argument and token, that that God who calleth on them, will keepe and saue them, both in this life, and in the life to come: for all this preaching and hearing of the Gospel of Iesus Christ, is not for nothing, and the Lord neuer calleth man nor woman by the preaching of the Gospel for nothing: by calling he vttereth that he will keepe them; as this day, if hee call on you inwardly by his Spirit, hee vttereth that he will keepe and saue you, both in this life, and in the life to come. So that when one findeth that the Lord calleth them, and offereth this Gospel vnto them, they may conceiue an hope into their heart, that the Lord will saue them. Why? Because the Lord is calling on them by his word: This is a token, say thou, that hee will keepe mee in this life, and in the life to come. And if, Brethren, any that is called in this life, man or woman, attaine not to saluation, and that the Lord keepe them not, the fault is in themselves, because when the Lord called on them, they would not answer. No, not one of you, wee saye, shall perishe for fault of preaching, but because ye made your selues vnworthie: when the Lord cried, yee would not heare him. Ingrate and foolish soule! thou shalt perishe, because thou wouldest not obeye the Lord, so fairelie and gentlie calling on thee. But if, when thou art called to life, by the preaching of the Gospel, wilt say, Lord, I am here: if the heart will refund, and say, Lord, I am here: if thou wilt answer: that is, belieue the word preached, and bee ready to obey the same; that is as sure an argument, that the Lord will saue thee euerlastingly, as euer was in the world.

Now to goe forward, to the rest of the arguments. *I haue*, sayth he, *manifested thy Name to these men, whom thou gauest mee, being chosen out of the world.* There is the second reason, *Father, thou hast chosen them for thy selfe, from all eternitie*, therefore good reason is it, that thou shouldst keepe them. Why should hee not keepe his owne Elect. Well then, if the Lord vse this argument to the Father, to moue him to keepe and saue his Disciples; now certainly, that person that seeth himselfe one of the chosen and elect of God, to
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that life from all eternitie, that person who findeth in his heart, that he is one of that number, hath a sure and infallible warrand; that that God who hath chosen him, shall warrand him. Seeke aye to know your election; for if ye be sure of your election, ye haue a scale of your eternall saluation. It is vnpossible, that a man or woman, who is chosen to life, can perishe; and that hee whose name is once written vp in the decree of God, should be lost. Ye may aske at mee, Seeing it is vnpossible, that the Chosen from all eternitie can perish, or be lost; wherefore then prayeth the Sonne to the Father, that hee should keepe his Disciples, chosen to life from all eternitie? if of necessitie the Chosen must liue, though all the world had sworne it, wherefore is it then, that the Sonne prayeth the Father so earnestly, to keepe those who were chosen? what neede had hee to pray for them, seeing the Chosen must be saued? The answer is easie: It is true indeede, that those who are chosen from all eternity, must be safe, & liue of necessity: but it is also true again, Brethren, he who chooseth them to life, & ordaines them to liue, of necessity the same very God, from all eternity, ordained such middles, as prayer, sayth, good works, & such other meanes, that by them we should attaine to life: He who ordaineth life, hee ordaineth prayer: if thou want the meanes, thou shalt neuer enter into life: if thou want faith, and prayer, and good works, say with thy selfe, thou wast neuer ordained to life: deceiue not your selues. So, Brethren, we should take heed to these middles: as necessarilie as the Lord hath appointed thee to life, as necessarily thou must belieue, as euer thou wouldst liue after this life: for as necessarily the Lord hath chosen thee to doe good works from all eternitie, as he hath chosen thee to life. And then, when we finde these middles, and an heart to pray, (take heed,) he will keepe vs, & saue vs, both in this life, and in the life to come. And when we finde good turns in our hands, and faith in Iesus Christ, then (sayth *Peter*) we confirme our election: all these middles confirme our election: for the Lord hath chosen vs to these, as well as to the end it selfe. If we want these means, we haue no warrand that euer the Lord appointed vs to life. I will leaue this. He coms forward, & heapeth arguments together to the Father, that he would keepe & saue them: *Thine they were:* there is the reason: *they were thine own property by vertue of election:* whomsoever the Lord chooseth from all eternity, they are the propertie of the Lorde, by vertue of election: So sayeth the Sonne to the Father, They were thine by vertue of election: there-

therefore keepe and saue thine owne. Whome wilt thou keepe, if thou keepe not thine owne, whome thou hast chosen? Therefore keepe them.

Well, Brethren, vseth the Sonne of God these argumentes, to moue his Father to keepe and saue his Disciples? now surely that man, or that woman, who findeth that they belong to God, and that they are chosen from all eternity, that may saye, I am Gods, I am his inheritance, and property, that person hath a sure warrand, that God, to whome they appertaine, will keepe and saue them euerlastingly. Get me this knowledge once, that thou art Gods, and thou shalt knowe assuredly in thine heart, that God, whome to thou appertainest, shall neuer let thee bee lost: yea, Heauen and Earth shall goe together, ere thou perish. But yee will say, Howe shall I knowe that I am Gods? Marke it, Brethren: The man, or the woman, that appertaineth to God, that God whome to they appertaine, ere they flit out of this worlde, hee will giue them aduertisement, and will let them knowe and feelee, either one time or other, early or late, that they are his. Paul, in the eight Chapter to the *Romanes*, *vers. 9.* hath a notable saying, Those who haue not the Spirit of Iesus, they are not his. On the contrary, the man or woman who feeleth this Spirit, are his. Wouldest thou knowe whether thou be Gods or not? If thou findest in thine heart that blessed Spirit, that worketh redemption, grace, mortification of sinne, quickening of the newe life, and all blessednesse; if thou findest him, saye, I am Gods: for God will giue to none his holy Spirit, but to his owne secret ones, who are chosen from all eternity, and so made the property of God. Wouldest thou know the Spirit? I shall giue thee a token, which the Apostle setteth downe, *Rom. 8. vers. 5.* If the Spirit dwell in thee, he will shed abroad, and powre out that sweet loue of God into thine heart: he will let thee feelee sensibly in thine heart, that God loueth thee: and testifie to thee, that thou art the Sonne of God by Adoption, and that thou art an Heire of Heauen, and shalt reigne with God, as an Heire of God, and as a fellow-Heire with Iesus Christ. Take heede, the Sonne of God loueth vs in his heart, when he finderth that we haue his Spirit, and that we are chosen to life. In these things wee should bee occupied most, if euer wee would gette life, wee should be busie to seeke our warrand of Heauen. A'ace! he that hath a bit of Heritage, or a bit of Land, hee will bee busie night and daye, to seeke a warrand for it: and yet wee will not bestowe any time to seeke a warrand

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warrant for life euerlasting. But nowe I shall goe forwarde to the fourth argument.

The fourth argument is in these wordes, *Thou hast giuen mee them*: therefore, Father, saue and keepe thine owne gift: Father, thou hast giuen them to mee, not to lose, but to saue. Well then, Brethren, as I saide before, if this bee a reason that the Lord vseth to mooue his Father, to keepe and saue his Disciples; certainlie then, euery soule, who findeth that the Father hath giuen them ouer into the handes of the Sonne, that God hath put them in the hands of the Mediator, the Lord Iesus, hath a sure argument, that the Father will keepe them euerlastingly. If thou bee giuen once to the Mediator, it is a thing vnpossible, that thou canst bee lost. The gift of the Father, is not like the gift of men: When they haue giuen the gift, they care not for it, what to doe haue they with it? it is not theirs. But when the Father giueth the Chosen once to the Sonne, his eye will be euer vpon that gift: and he will see that that gift of the Sonne be kept and saued. Ye must vnderstand this; that when the Father resigneth vs ouer to the Sonne, he hath a care of vs, and we are still the Fathers, as well as the Sonnes; and this is euident by Christes wordes in this same Chapter, *All mine is thine, and thine is mine*, sayth Christ: he resigneth vs not wholly, as though he had no care of vs, for we are his gift, and his property, and he quiteth him neuer of vs, but euen when hee hath giuen vs to the Sonne, wee remaine the Sonnes gift, and the Fathers property: and that gift neuer impareth that loue which the Father beareth towards vs, nor his carefull prouidence ouer vs: Yea, by the contrary, this is a meane to saue vs. Wherefore putteth hee thee in the hands of the Sonne? Euen to the end that he should redeeme thee, and saue thee with his blood. So this is the meane, yea the only meane to saue thee euerlastingly.

But marke this, Brethren: See how mutually the Father and the Sonne recommente the Chosen one to another: the heart of man is not able to comprehend this care which the Father and the Sonne haue ouer the Chosen: First the Father giueth them to the Sonne, that hee should redeeme them: and then, when the Sonne hath gotten them, hee maketh intercession to the Father, that the Father would keepe them, and saue them: And whome the Father hath giuen, he hath a care of them. Seest thou not the groundes of thy saluation, which is, the mutuall recommending of thee, from the Father to the Sonne, and from the Sonne to the Father? The

Father

Father giueth vs to the Sonne: the Sonne againe maketh intercession for vs to the Father. Howe can it bee possible, that those can perish, whom both the Father and the Sonne haue such a care of? If thou be chosen, how can it bee possible, that thou canst perishe? Seeing our saluation is so wonderfully grounded, that all the power of Heauen and Earth is not able to shake off the groundes of it. But alace, Brethren, heere is all the fault: There is such a blindness and doubtfulness in our hearts, that we cannot see nor feele the established groundes whereon our saluation standeth: and therefore we haue not yet solide joye and consolation: for all the joye of this life, is the confidence of these groundes of our saluation: for except a man or a woman gripe into that saluation, they haue no joye. Now would to God we could learne to see and feele our saluation! we should feel & see wonderful things, & we should find such a solidnes, that we wold defy all the deuils of hel. Now hitherto we haue heard four very strôg reasons, whereby the Father should be moued to saue the Disciples, both in this life, and in the life to come. Now, Brethrê, mark these reasons which we haue heard: they are all without vs: the manner of our vocation is without vs: our election is without vs: that, that wee belong to God, is without vs: that we are giuen to Iesus Christ, by the Father, is without vs. Yet all these outward graces of God, will neuer auaille thee to life and saluation, if thou gettest not the inwarde feeling of them in thine heart, before thou be taken out of this life: if thou gettest not the inwarde grace in thine heart, to apprehende thy vocation, and thine election: if thou gripe not in thine heart, first, that thou art Gods property: & secondly, that thou art Iesus Christs, all the grace that thou shalt get in this life, shall serue thee for nothing. Nowe, Brethren, this feeling of grace in the heart, is nothing but faith. What is this faith, that every man hath in his mouth, but that feeling of the grace of God? The feeling of our vocation, of our election, and of that mercy which God giueth vs in Iesus Christ, is nothing but an inwarde sight and apprehension of them all: therefore the Lord leaueth all our warde graces, and commeth to the inwarde apprehension: that is, to faith, and sayeth, *O Father, they beleeue all that I spake vnto them: and therefore, O Father, keepe them.* Ye see, Brethren, amongst many arguments which we haue, there is the most speciall: when God stampeth in our heartes a feeling of grace: getting once that stampe, that wee are called, by faith in God, and in Iesus Christ, then the Charter of our election

is sealed, (for our election is but a Charter,) then wee haue our warrant in our bosome, that wee shall neuer perishe, but haue life everlasting. It is vnpossible that anie man, or woman who findeth this, can perishe, for they haue the earnest pennie of their salvation, who haue once gotten sayth.

But, Brethren, if wee would marke the wordes which the Lord Iesus vseth in setting downe this faith, they are many and weightie, and great consolation in them: faith must haue a knowledge: for if thou hast no knowledge, and sayest then, that thou hast faith, thou liest: if thou bee an ignorant bodie, and knowest not Iesus Christ, and wilt stande vp, and saye, I haue faith, thou liest: faith must haue an eye, a sight, and a knowledge. The first thing in faith, is sight: thou must see God, and that in that glorious face of his Sonne Iesus Christ, howbeit as farre off, as in a mirrour. And seeing there is a sight and a knowledge required in faith, the Lord passeth not over this, but hee sayeth, *They haue knowe, that all thinges which thou hast giuen mee, are of thee.* There is the first, the knowledge. And, *that I came from thee: there is the sight.* Nowe, goe forward, and yee shall see faith painted out: It is not enough to knowe, and to see, if thou hast no more: if thou hast but a knowledge, and a sight of Iesus Christ onelie, thou art not the nearer: but the heart of man and woman, must drawe in into it that thing which thou knowest and seest. Thou seest and knowest Christ to bee the Redeemer: the verie heart must gette out the arme, and pull him in: And therefore hee passeth not by this: *The wordes which thou gauest mee, I haue giuen them vnto them.* Haue they knowne them onelie? No, but they haue also receiued them. Is it enough to receiue them? No, that is not enough. Then what must thou doe? Thou must not haue Christ to night, and bid him farewell to morrowe: but as thou hast knowne him, and receiued him, so thou must keepe Christ euer in thine heart, and thou must keepe all his graces: thou must neuer lose him: keepe him still; dislodge him not, dislodge rather all the worlde, than thou dislodge him: keepe him, and let him not goe: the happiest guest that euer came, is when the Lord Iesus is in the heart: hee is full of all ioye: hee is full of all peace and consolation: the last that thou must keepe in thine heart, is Iesus Christ. So make vp faith of all these partes: there are the partes of it, To knowe God in Iesus Christ, to vnderstand him in his worde, and that which thou knowest, to take

take it within thine heart. Wee should not bee content of this onlie: wee shoulde not bee content to gette CHRIST into our heartes, by a piece of knowledge, but sensible to feele him. And last, to keepe him, who is the Treasure of all treasures, and who hath giuen the treasure of all knowledge, the most precious treasure in the worlde. Yee will keepe vp Treasures and Hoordes in your Kistes: nowe keepe rather CHRIST into your heartes, than all the Hoordes in the worlde.

Marke againe in the argument, the diuersitie of the thinges which wee belieue, which are the objectes of fayth. If yee marke the wordes well, yee shall see this: First, wee must belieue in IESVS CHRIST; and ere wee belieue in him, wee must haue a sight and a knowledge of him: and then wee must receiue IESVS CHRIST himselfe: and this hee declareth, when as hee sayeth, Therefore haue they knowne that I came from thee. And againe, That I am sent from thee. Wee must belieue the Mediatour, the LORD IESVS, to haue come from his Father. And againe, what is the next? They haue knowne these thinges which thou hast giuen mee. The next thing that they beliene, is, That all store of grace is in IESVS CHRIST. The next thing that thy fayth shoulde reach vnto, is, That thou gripe into thine heart, that store of grace and glorie that is in IESVS CHRIST. The last thing that they belieue, is the worde of GOD concerning CHRIST. The Apostle Paul to the Corinthians, *Epist. 2. Chap. 5. vers. 7.* sayeth, Wee liue nowe by fayth, and not by sight. So long as wee liue Pilgrimes in this Earth, and dwell in this tabernacle, wee will not see the LORD IESVS face to face: but when wee are once flitted out of this earthlie bodie, wee shall see him face to face. All the sight that wee haue of IESVS CHRIST in this life, is but as in a mirrour, euen as one woulde see a mans face in a mirrour. And what is the mirrour wherein we see IESVS CHRIST? It is nothing but this word of the Gospel, and this glorious Euangel of the blessed GOD, the fairest mirrour that euer man or woman looked in: There they shall see the fairest sight that euer was. Therefore, the LORD he passeth not by this mirrour, when he setteth out fayth to his Disciples, They haue receiued those wordes, sayeth hee, which thou gauest to mee, and they haue kept thy wordes. The whole thing that is to bee belieued, is, First, IESVS CHRIST: and next, That

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all joye is in him, and that all store of grace is in him: Last, the worde of Iesus Christ, in the which his glorious face is seene, and shineth. Contemne not this mi:rou, contemne not this Gospel preached: for if thou contemne it, it shall passe thy power to gette grace: contemnest thou it, thou shalt neuer taste of life in this life, nor in the life to come. Woe to the contemnners of the Gospel! they shall neuer see Christ, in whome is all life, all joye, and all comfort, &c.

Marke well, Brethren, when hee setteth out the sayth of the Disciples, to the Father, hee speaketh thereof in such sorte, that he directethall to the glorie of the Father. Lord! so deare the glorie of the Father was to the Sonne! When hee speaketh of the Father, hee attributeth all the glorie to the Father: They haue knowne well, (sayeth hee,) that I am come from thee, O Father. Then againe, They haue knowne, that whatsoeuer thing thou hast giuen mee, it is from thee. There is the true knowledge of the grace of Iesus Christ, when thou attributest all glorie to the Father: when thou belieuest in Christ, belieue that the Father sent him, and that the Father gaue him, to redeeme thee from death, and that hee is risen, and ascended to the Father: belieue that the Father raised him. The whole praise of faith in Christ, redoundeth to the Father. Whatsoeuer wee belieue in Christ, as when wee belieue his death, or his resurrection, his glory in all fulnesse, is the glory of the Father. Wee knowe this by experience, the faith that striketh on Christ, passeth immediatly thorow that man, the Lord Iesus, thorow that glorious person, & neuer resteth, till it leane on that Fountaine of all mercy and grace, the Father of our Lord Iesus. The Fountaine is the Father of our Lord. To speake it in one worde, All this faith in Iesus Christ that wee haue, redoundeth to the glory of the Father: And therfore, the last exhortation is, That our faith be in Iesus Christ: for when we belieue in the Mediator, and leane vs ouer on him, then the heart passeth into that light, wherevnto there is none accessse, where that glorious person doth dwell, the Father of Iesus Christ. Let not thy faith rest, till it gette that sweete apprehension of that glorious person, the Father, and hee will saue thee, and giue thee to his Sonne: To whome bee all honour, and glorie, for euermore.

A M E N.

THE XXI. LECTURE,
OF CHRISTES PRAYER BEFORE HIS PASSION.

JOHN, CHAP. xvii. VERS. 9. 10. 11.

9 *I praye for them: I praye not for the Worlde, but for them which thou hast giuen mee: for they are thine.*

10 *And all mine are thine, and thine are mine, and I am glorified in them.*

11 *And nowe am I no more in the worlde, but these are in the worlde, and I come to thee. Holie Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may bee one, as wee are.*



Elbeloued in the Lord Iesus, in the seconde part of this Prayer the Lord prayeth for his Disciples, whom hee was to leaue in the world behinde him, when he should passe vpto the Heauens. Hee vseth many arguments of his request and petition which hee maketh to his Father: first, from their calling out of the world by the Gospel, from their election and choosing them from al eternity, from this that they were the Fathers, from this that they were giuen to him, from this that they believed in the Father, and in him. Now in the wordes which wee haue read, first after many arguments, yea, a cloud of arguments all gathered together, the Lord concludeth his petition and prayer, and sayth, *O Father, I pray for them:* As hee would saye, Seeing so many things concur in them, their vocation, their election, and the rest, therefore I haue good cause to praye for them: I praye for them, O Father, that thou wouldest keepe them: it cannot be, but thou must keepe them vpon whome thou hast showne so many graces. Now happie are they, on whom God beginnes to show any grace: for on whom he begins to shew grace once, there is none end of grace, but continually grace vpon grace: mercy followes mercy, till at the last, they bee glorified in the Heauens for euermore. But to goe forward.

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When he hath said, *I pray for them*, hee defineth them in speciall, who they are for whom he prayeth: *pray not for the world*, sayth he; not for the worlde, that is, not for the Reprobate, and the wicked of the world, but for them that thou hast giuen me: these are they for whome hee prayeth: hee excludeth the reprobates from his prayers, he includeth only the Elect, whom the Father hath giuen him: for as the decreete of the election of God from all eternitie, was limited and bounded, al were not chosen, all men and women were not written vp in that Booke of Life; and euen as the gift that the Father gaue to the Sonne, was limited and bounded, hee gaue not all to the Son, he gaue not euerie man and woman in this world, but so many as hee had chosen to life euerlasting, them hee gaue to the Sonne, and no moe. So I say, as the decreet of election is bounded, and as the gift of the Father to the Sonne is bounded; euen so the intercession of the Sonne to the Father is bounded: The Sonne intercedeth not with the Father for euerie man and woman in this world: and whether ye look to the intercession by prayer, as ye see now he prayeth for the Chosen, and for his Disciples in speciall: whether yee looke to that intercession that was by his death, and by that sacrifice, the Lord he prayeth not for all, that is a sure thing. And when he died, he died not for all, but onlie for so many as the Father had chosen out from all eternitie: and hauing chosen them out, he gaue them to his Sonne the mediator. Only the Lord in the worlde made intercession for these Chosen that are giuen him. So, Brethren, what shall wee say? blessed is that man or woman that is of that chosen number! and blessed is that person, whom the Father hath put into the hands of the Sonne! For, for him the Sonne maketh intercession: And woe is that soule that is not chosen, and is not put into the hands of the Sonne to be kept and redeemed by him: no intercession for that soule: the prayer of the Lord Iesus appertaineth nothing to that soule: nothing abideth that soule, but anguisme and damnation euerlastingly.

So ye see how needfull a thing it is, to haue assurance of our election, & to be assured & perswaded in our harts, that we are of that chosen number, giuen to Iesus Christ. This is the perswasion wee should seeke in this life, if euer wee would haue comfort either in life or death: and wee should aye haue that respect of the life to come, and set our hearts on another life, than this life. Therefore the thing that we should seeke most, is to be of the number of the

Chosen, and to be one of the number of them who are in the keeping of Iesus Christ: But alas! wee are so beastlie and senselesse, that wee thinke there is no life, no joye, no glorie, &c. but in this life, such is the blindness and beastlinesse of the nature of man.

Nowe, Brethren, and if yee marke againe the wordes well, yee shall see a great difference betwixt the Prayer that Christ made, and betwixt the Prayer of the faythfull in the worlde: When wee pray for others, our prayer is confused: wee cannot separate the Reprobate from the Elect: wee will praye for altogether, good and euill, because wee knowe not who is chosen, and who is reprobate and casten awaye. Then, when wee pray for the Elect, and for the Kirke, our prayer is but confused, and generall: wee cannot praye for euerie particulare man, or for euerie chosen one, because wee knowe them not: but generallie wee recommende vnto God the whole Kirke: this is the manner of our prayer. But it is farre otherwayes in this prayer which the Lorde maketh for his Disciples, and for the Chosen. The Lorde prayeth for his Elect, but hee prayeth not for the Reprobate: and particularlie heereafter hee excludeth Indas, because the Lord knewe who was elect, and who was reprobate. Then againe, when hee prayeth for the Elect, hee prayeth not confusedlie, as wee doe: but in his prayer his eye is set vpon euerie one of the Chosen particularlie. There was neuer one of the Chosen, that was that time that Christ was in the worlde, or was since the beginning of the worlde, or shall bee to the ende of the worlde, but the LORD prayed for euerie one of them particularlie: hee prayed for mee, and hee prayed for thee, and hee sawe euerie one of vs before the beginning of the worlde, and nowe hee recommendeth vs to the Father. Thinke not, that the Lord Iesus prayeth confusedlie, and generallie for all men: no, hee prayeth particularlie for the Chosen: there is not one Chosen, but the eye of the Lord is vpon them all. Why? The Lorde knewe who was chosen: No, there was not one little one, yea, the poorest vpon the face of the earth, of the chosen number, but in that time hee had his eye vpon them, that the holie Spirit might flowe to them out of his death. When the Lord died, yee must not thinke, that hee died for all: hee died but for some: hee died not for anie reprobate: he separateth the Elect from the Reprobate, by vertue of his death. When hee offered himselfe to the death, his eye was set vpon euerie one of the Elect that was in the worlde: and when hee was going to death,

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hee saide in his heart, I will die for this sinner, and this sinner, &c. His eye was vpon euerie one of them. Paul to the Galathians, *Chap. 2. vers. 20.* knewe this well: The life I liue nowe in the fleshe (sayeth the Apostle,) I liue by faith in the Sonne of God, who hath loued mee, and giuen himselfe, not for the Chosen in generall, but particularlie for mee. Well then, sayeth Paul this wayes that hee died for him particularlie? And the Lord sayde before his death, I haue a particulare eye to Paul. And howbeit hee was anemie to Christ, at that time, persecuting him in his members, yet hee sayeth, I will die for Paul. Then euerie one of vs shoulde saye, as Paul sayde, Not generallie the Lord loued the worlde, the Lord gaue himselfe for the Elect: but particularlie, the Lord loued mee, and the Lord loued thee; and, the Lord died for thee, and died for mee; and the Lord had an eye to mee in his death, and a respect to mee in his prayer, &c. This particulare respect which the Lord had to mee, furnisheth great comforte, when I consider it: for if the Prince had a respect to anie particulare person, hee woulde bee greatlie comforted: and shoulde not this particulare respect of the LORD IESVS, King of all kinges, comfort vs? No, there is not one Chosen in this life, but the Sonne of God, in his death, had a particulare respect vnto them, not generallie, but particularlie: His eye was on euerie one of vs: hee bestowed not confusedlie a common benefite vpon vs, without regarde who gotte it: No, hee knewe well, to whome the least sparke, or droppe, of that bloode shoulde appertaine.

Noweto goe forward: But I pray, sayeth the Lord, for them that thou hast giuen mee: For all mine, are thine; and thine are mine: and I am glorified in them. It might haue bene sayde, If thou hast gotten them, what haue I to doe with them? The LORD meeteth this: No, they are thine: not onelie were they thine, but, Lorde, they are thine yet, and shall remaine thine querlastinglie: Whomsoeuer thou hast giuen mee, I take them not out of thine hande, but euer they continue thine. So, Brethren, hee reasoneth generallie, All mine are thine, and thine are mine: whatsoeuer thing I haue, is thine; and whatsoeuer thing thou hast, is mine: therefore I take them not out of thine hande, for they are thine, as well as mine. The wordes are plaine: wee vse to say commonlie, All things are common amongst friends. And PAUL alledgeth in his EPISTLE TO PHILEMON, That friendshippe amongst

amongst men, will make the goods which they haue to bee common amongst them: Yee see by experience, Matrimonie maketh common geare, betwixt the man and the woman: but there is an higher and straiter conjunction betwixt the Father and the Sonne, that maketh all thinges betwixt them more common, than anie conjunction in this world. That conjunction is in one nature, and in one essence: The Father and the Sonne is but one God, blessed for euermore, Amen. There is an higher conjunction, than anie that can be found amongst the creatures. And as this conjunction is of one nature, and of one essence, so is it also of one glory, power, and majesty. It is true, they differ in persons: the Father is the first person of that glorious Trinitie, and the Sonne is the second person of that glorious Trinitie: yet they are both one God, in essence, and in substance. Now, thorow this conjunction it cometh to passe, that that which is the Fathers, is the Sonnes; and that which is the Sonnes, is the Fathers: so all is common betwixt them: the whole world is as it were common good betwixt them: the Elect are common, & as it were, common good betwixt them. But here is the difference: marke it, Brethren, the first right is the Fathers, I meane, the first right, by order, all appertaineth first to the Father, because hee is the first person, in order of that glorious Trinitie. Then the next right of all things, is the Sonnes, and it is equall with the Fathers right, but a seconde right: because the right that the Sonne hath, it is by conjunction: the Father hath all of himselfe, he hath it not from the Sonne, because he is the fountaine of the Trinitie. All that which the Sonne hath, is of the Father; even that glorious essence it selfe, let bee the thinges of the worlde. Looke whatsoeuer the Sonne hath gotten, he hath gotten it by gift of the Father: Yet the Father hath not so resigned all quite ouer to the Sonne, that hee hath denuded himselfe of all, howbeit all be common betwixt them, but the thing which is the Fathers hee keepeth it still, yet by gift, hee maketh it the Sonnes: So that donation taketh nothing awaye of the right of the Father, because that donation is not so much a donation, as a communication. Not only giueth hee all thinges readily to the Sonne, but hee communicateth all thinges with the Sonne: so this is rather communication, than donation: for whatsoeuer thing the Father giueth to the Sonne, the Father keepeth still the same euerlastingly. As for vs, Brethren, what shal we say more but this? Nowe blessed is that man or woman, that is of this communitie,

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and of this common good betwixt the Father and the Sonne! For he or she that is of that common good, betwixt the Father and the Sonne, let them bee assured, that the common care of the Father and of the Sonne, shall watch ouer them euerlastingly: the Father shall keepe them, and the Sonne shall keepe them euerlastingly: as I spake before, it is a wonderfull thing to consider the grounds of our saluation, and what care and prouidence the Father and the Sonne haue of the chosen ones, and howe fast our saluation standeth: so if wee had a sure perswasion, and a liuely faith of the grounds of our saluation, we would not bee so tossed with doubting as we are concerning our saluation, but pleasantly and sweetly we would repose vpon the care which the Father and the Sonne haue ouer vs: But alace! there is such a slough of sinne vpon our soules, and wee are so senselesse, that wee cannot see the groundes where vpon our saluation standeth.

But to goe forward: Yet he continueth in argumentes and reasons, to mooue his Father to keepe his Disciples: wee haue heard fure: now hee beginneth the sixth, *I am glorified in them*, that is, in my Disciples: therefore, Father, keepe them: as thou respectest my glory, O Father, so keepe them, because I am glorified in them: they haue glorified me by faith in me, by confession of me, and in their life and conuersation. These are the wayes wherein the Sonne is glorified, by faith in him, by confession of his Name, and by an holy life and conuersation before the worlde: without the which, all thy profession is but counterfaite: and al is vanity, if thy life answere not to thy profession. So if this bee an argument, that the Sonne vseth to his Father, to mooue him to keepe his Disciples, certainly it followeth, that whosoever findeth in their hartes, that they haue glorified the Sonne, in belieuing in him, in confessing of him, and in their life and conuersation, that man, or that woman, may bee assured in their heart, and saye, The Father keepeth me, and I am in his custodie: & I am assured, that the Father hath a speciall care ouer mee, because I finde my delite and pleasure to be set on Christ: No, no, if the Father had not mee in his custodie, I should not haue such a pleasure and delite to glorifie him. The heart that findeth no delite nor pleasure to glorifie Christ Iesus in this life, hath no warrand that it is in the keeping and custodie of the Father: if thou findest no faith at no time: and if thy life in some measure answere not to thy profession, saye, The care of the Father is not ouer me, I am desolate, I am not in Gods hands:

handes: that is the most desolate creature in the worlde, whome the Father hath not in his custodie, yea, though all the worlde should compasse him and guard him round about. And by the contrarie, whome the Father hath a care of, they are better guarded than if all the Kings of the Earth were about them: for, Brethren, yee may well know, that the Father loueth that person well, that loueth his welbeloued: for he who loueth the Sonne, the Lord Iesus, he loueth the Father also, and the Father loueth him: and hee who honoureth the Sonne, the Father shall honour him. And by the contrary, he who dishonoureth the Sonne, the Father shall dishonour him, and shame him, in despite of all the worlde; albeit all the world should honour him, he will haue him shamed, he shal set him vp to be an open shame to man and Angel: he shall be *Anathema*, yea, and *Anathema Maranatha*, that is, cursed for euer, who loueth not the Lord Iesus. There is such a strait and narrow conjunction betwixt the Father and the Son, that the honour of the Father, is the honour of the Sonne; and the honour of the Sonne, is the honour of the Father: and that the dishonour of the Sonne, is the dishonour of the Father: and the hatred of the Sonne, is the hatred of the Father also. Ye heard what Christ said, Hee who honoureth me, he honoureth him who sent me. A Prince will thinke that his Ambassadour shoulde bee as well reuerenced as himselfe: for all the honour that the Ambassadour receiueth, commeth to the Prince, who sent him. Now the Sonne of God, is more than an Ambassadour sent by the Father; for he is not a simple Ambassador, but also the Sonne of God, equall with the Father, who is more than all the Ambassadours in the world. Will not then the Father thinke, that the honour done to the Sonne, whom hee hath sent, is done to himselfe? Yes certainlie.

But to leaue this: Yet he continueth on, and bringeth other arguments, & heapeth argument vpon argument, to shew that great desire which he had, that the Father should keepe and saue his Disciples, who were in the world, *I am no more in the world, I goe away*, and concerning my bodily presence, *I am no more with them*, they will abide still in the world, therefore, *O Father, keepe them*, in respect that I leaue them to thee, and I am to goe out of the worlde, and that shortlie, therefore take thou the care of them. Euen as a man dying, leaueth them whom he loueth well, to tender friends: Euen so the Lord Iesus, leaueth his Disciples to his Father, that he should take them in his custodie. When I was with them, saith

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hee, I kept them, but nowe I am going out of the worlde, and I leaue them vnto thee, therefore, Father, keepe them.

Brethren, this absence of Christ in his bodie, and our absence from him, it is so farre from that, to bee an argument, that God hath left vs, that by the contrarie, this absence of Iesus Christ, in his bodilie presence, and the leauing of vs behinde him now in the Earth, it is an argument to euerie one of vs, that God is with vs, and that the Father of Iesus Christ, hath a speciall care of vs: for looke, the farther that Iesus Christ bee from vs in his bodilie presence, the nearer is the Father vnto vs, by his holie Spirite, that Comforter: So that yee woulde thinke it a wonderfull thing, to consider the care that the Father hath of vs, in the absence of Iesus Christ from vs. It is good for vs, that Iesus Christ, our Lord, went to the Heauens in glorie: And Christ sayeth himselfe, If I goe not awaye, that Comforter, the Holie Spirite, shall not come. And this is sure, the more desolate that anie bee in this Earth, as the Fatherlesse, Widdowes, and Strangers, &c. if they bee Christes, the greater is the care of God ouer them. So, yee will finde in the SCRIPTURES, hee will take into his hande, and haue a speciall care of the Widdowes, and Fatherlesse, so that they bee Iesus Christes, and once giuen to him. If thou bee desolate, looke that thou bee Iesus Christes: and if thou wouldest not want the societie of Iesus Christ, aboue all, beware of Infidelitie, which is nothing, but the beginning of that euerlasting desolation. Woulde wee haue joye or consolation in anie desolate estate in the worlde? Woulde wee haue that presence of God, and that consolation of the Holie Spirite? No more but this, Seethat thou bee Christes: for Heauen and Earth shall goe together, and all shall turne to nothing, ere the Lorde bee not with thee, to keepe thee, and to garde thy soule: as the Apostle sayeth to the PHILIPPIANS, with that peace which passeth all vnderstanding: Hee will set that peace into thine heart, when thou art in trouble, and hee will set thine heart at rest, and giue thee a greater peace, than all the peace in the worlde.

Nowe, when hee hath repeated these argumentes, hee concludeth shortlie, *Holie Father, keepe them in thy NAME, them Whome thou hast giuen mee, that they maye bee one with vs, as wee are one.* Marke, Brethren, these wordes which the LORD vttereth, haue a great weight, and also this petition which hee maketh to the Father, it is full of affection, and loue: And it is full of affection,

affection, first to the Father, & then to the Disciples, for whom he prayeth: It is full of affection to him whom to hee prayeth, & to them for whose cause he prayeth. Looke when thou prayest, that thy affectiō be to thy God, & to them also for whom thou prayest. Hee sayeth, *Holie Father, keepe them.* Will yee consider euerie worde, and first these wordes, *Holie Father*, yee shall perceiue a great affection in the Sonne, to the Father. These wordes rise on two motives; the one is loue, that is an affection which the Sonne bare to the Father. When he calleth him Father, he vttereth that wonderfull loue which he bare to the Father. And then the other riseth on a great reuerence, that Iesus Christ our Lord bare to his Father, when hee calleth him *Holie*: for as hee loued him, so hee reuerenced him: Holinesse craueth reuerence. And that holie God, what reuerence ought hee to haue? Hee should not be named, nor thought on, but with reuerence of the heart.

Then hee sayeth, *And keepe them in thy Name*: that is, by thy diuine power. This worde riseth on a confidence of a wonderfull power in the Father, that hee was able to defende and keepe them, in none other Name, but in his owne. Nowe looke the disposition of the heart of Iesus Christ. In praying the heart is disposed with a wonderfull reuerence, and loue to his Father. And, Brethren, I count this argument of all the argumentes that yee haue hearde, (howbeit they were verie manie, mightie, and strong.) this same disposition of the heart, I say, to bee one of the most forciblest to mooue the Father. The inwarde disposition of the heart of the Lord Iesus, in loue and reuerence, is moste forcible to mooue the Father to keepe his Disciples. Looke in prayer, to the disposition of thine heart: for when wee praye to God, what dowe all argumentes? Wherefore auaieth it to heape on argumentes to mooue God, if thou hast no good disposition in thine heart in prayer? Wherefore vsest thou wordes, when thou hast an vnbelieuing heart? and when thou hast no loue nor reuerence, nor no confidence in God? And then againe, when the heart of man, or woman, is well disposed in praying, with an holie affection to God in Iesus Christ, with a reuerence, and with a confidence in him, then fewe wordes and fewe argumentes will serue. It is better to haue fewe wordes in praying, with loue and faith, and with an holie disposition, than to praye all the day without the inwarde disposition. *James* sayeth, *Chap. 5. vers. 16. The prayer of a faithfull man, auaieth much, if it be seruant.* He sayeth not, If hee vse manie reasons

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or wordes: but if hee haue a zeale to the glorie of God in prayer, then it is acceptable. This is knowne by experience: they who knowe the disposition of the heart, they will account more of it, than of all the worlde. So yee see, this disposition in the heart of Iesus Christ, is the chiefe argument to mooue the Father: hee had no sinne in him, his heart was cleane, and his loue was perfect, without anie mixture of hatred, or anie other sinfull infirmitie. All our affection, our loue, and our confidence, is full of sinne, and all is troubled in our heartes: and if wee gette anie libertie, it is but small. Alace! this is the foulness of our soule: but well is that soule that getteth anie loue, or anie confidence, or anie reuerence, &c.

Nowe to come to the affection to them for whome the Lord prayeth: *I praye euen for them whome thou hast giuen mee.* No question, when hee sayeth, *Whome thou hast giuen mee*, hee taketh them into his heart, hee imbraceth them into the affection of the heart: the affection gripeth to them, when as hee calleth them his. No, if the Lord Iesus call thee his, hee will take thee into his heart, and his affection will gripe thee. Nowe certainelie, as the affection to his Father was a great argument in the sight of the Father, so when wee praye to God for others, the affection towards others is a great argument to mooue God. And as wee respect the one, hauing a zeale and an affection to God, so wee should respect the other, hauing true loue towards others. Looke that thine heart hate not the person of him for whome thou prayest: otherwayes, thou scornest God in thy prayer: and when thou prayest for anie, looke that thou loue that person: for the loue of God, and the loue of the person for whome thou prayest, is aye joyned together. If thou louest not the person for whome thou prayest, it is sure, thou louest not God.

Farther, it is to be considered heere, that since the beginning of this prayer, this argument is oft repeated, *Them whome thou hast giuen mee.* This is the thirde time that it is repeated. The first is in these wordes, *I haue declared thy Name vnto the men which thou gapest mee out of the worlde.* And then, *I praye not for the worlde, but for them whome thou hast giuen mee.* And againe, *Holie Father, keepe them in thy Name, euen them whome thou hast giuen mee, &c.* Hee hath not so often repeated anie other argument as this, They are thy Chosen, they are called by the preaching of the Gospel: but hee hath doubled
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and tripled this argument : there is some grounde of this: this must bee the moste speciall thing that moued the LORD to praye for his Disciples, because they were giuen to him, and the Father had concredited them vnto him, and put them into his handes : And therefore hee letteth it neuer goe out of his heart, that the Father had giuen them vnto him: Father, (sayeth hee,) thou hast giuen them vnto mee, therefore, Father, keepe them. There is not a saythfull man or woman, but if GOD will concredit anie to their care and protection, the moste speciall thing that will moue them to haue a care of them, is, That GOD hath concredited them vnto them: Therefore they will praye vnto GOD for them. And euen by the contrarie, they who haue not a respect to them who are concredited vnto them, for this cause, that GOD hath put such persons into their handes, to prouide for them; that person, sayeth the Apostle Paul, is worse than an Infidell : That person who hath gotten a Familie to care for, and neglecteth it, is worse than an Infidell. So this shoulde moue vs to care for others, because the LORD hath concredited them vnto vs: And in the daye of Iudgement, it shall bee asked at thee, Where is the care that thou hadst of them, whome I concredited vnto thy charge? And then terrible shall it bee for them, who haue neglected those whome the LORD hath giuen vnto them.

As hee vseth this argument to moue the Father, so the Father must haue a care on that which hee hath giuen to CHRIST: And that person that will take care of their Familie, or of the Kirke, or Common-wealth, the LORD shall meete him, and haue a care ouer him. So that whosoever hath gotten the charge of soules, or of Families, or of Common-wealthes, they shoulde haue a care ouer them: for let bee that it is vngodlie, not to bee carefull; it is an vnnaturall thing. Woe to the men, that will runne out, and drinke, and leaue their Familie, and runne, and rashe, and fill themselves, and haue no care of them whom GOD hath put vnder their handes! Woe to them that runne, and leaue their Kirke! Woe to that man that hath no care ouer them that GOD hath concredited vnto his charge.

Hee sayeth, *That they may bee one, as wee are one.* Keepe them, that they may bee like vs. No, all our blessednesse, is, to bee like the Father, the Sonne, and that Holie Spirite. Wherein standeth

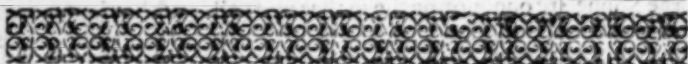
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deth it? It standeth in an vnitie, to wit, That as the Father and the Sonne are one, not onelie in that mutuall loue, but in that verie Godhead, substance, and essence, that is that vnitie, one GOD, the Father, the Sonne, and the Holie Spirite, so wee also are one. Nowe, it is not required, that wee bee one in essence, but one in hartes and soules: that is to saye, Let euerie one of vs loue another, let peace bee amongst vs, and in this point wee must represent GOD: and this is that vnitie, that our hartes bee joyned with others in loue: No man is knitte to CHRIST, or yet to the Father, but in loue: and when wee are knitte vnto them, our hartes are knitte euerie one to another. So in one worde, when wee see loue amongst men, and especiallie amongst Christians, when wee see their hartes joyned in loue, wee may saye, The Father keepeth these, because they are in vnitie one with another, and hee hath a care ouer them, or else they could neuer haue this vnitie of minds in loue: And where there is nothing but dissention, and euerie one byting and backe-biting another, they are not in the custodie of GOD: for if they were in his keeping, they woulde bee one, as the Father and the Sonne are one. So, in one worde, the LORDES care is not ouer those. Therefore, as euer yee woulde bee sure, that the LORD hath a care ouer you, looke that yee haue an vnitie amongst your selues: And this is it that the Apostle Paul moste recommendeth vnto vs, an vnitie of minde. So, as wee woulde testifie vs to bee the members of IESVS CHRIST, let vs bee in vnitie with our neighbour: for by this wee testifie to the worlde, that wee are GODS, and giuen to IESVS CHRIST: and where there is no loue, no amitie, there the members are not joyned with the Head, and wee haue no part with CHRIST: for where sayth is, there is loue: and where sayth is, there the members will concur together in vnitie of minde.

The LORD giue vs sayth in IESVS CHRIST, in whome standeth all our happinesse, and felicitie: and to whome, with the Father, and the Holie Spirite, bee all honour, prayse, power, and dominion, for euermore.

A M E N.

THE



THE XXII. LECTVRE, OF CHRISTES PRAYER BEFORE HIS PASSION.

IOHN, CHAP. xvii. VERS. 12. 13. 14. 15.

12 While I was With them in the worlde, I kept them in my Name: those that thou giuest mee, haue I kept, and none of them is lost, but the childe of perdition, that the Scripture might bee fulfilled.

13 And nowe come I to thee, and these things speake I in the worlde, that they might haue my joye fulfilled in themselves.

14 I haue giuen them thy Worde, and the worlde hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euill.



N the second part of this Prayer (Welbeloued in the Lord Iesus) the Lord being to depart out of this life, and to rise againe, and to ascend vp to the Heauens, he recommendeth his Disciples, whome he was to leaue behinde him, to the keeping and preferuation of the Father. To this purpose hee hath sundry arguments and reasons: First, sayeth he, I haue manifested thy Name to them, therefore, Father, keepe them. Then, Thou hast chosen them out of the worlde from all eternitie, therefore, Father, keepe them. Then, They were thine, therefore, Father, keepe thine owne. And againe, Thou hast giuen them to mee, therefore keepe them. And againe, They haue kept thy worde, and belueued in mee, that thou hast sent mee, therefore keepe them. And againe, I am glorified in them, therefore keepe them. And last of all, I am to leaue them behinde mee in the worlde, therefore keepe them. These arguments and reasons wee haue heard. Nowe hee goeth forward, and addeth to the eight reason, beginning at the Text which wee haue read. The eight reason is from his owne keeping of his Disciples, while hee abode with them in the world: While I

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was with them in the worlde, I kept them in thy Name, and saved them: And those whom thou gavest to mee, I have kept; so that there is not one of them lost, save one, the sonne of perdition: meaning Iudas, that the Scripture might mee fulfilled: euen that Scripture, which fore-tolde of his destruction: therefore I kept them so long as I was with them: Now, Father, I recommende them vnto thee, and I put them into thine hand.

Yet the words would bee better weighed: This keeping of his Disciples he amplifieth by sundry circumstances: The first circumstance, is, A carefulnesse, diligence, and earnestnesse in keeping them. This carefulnesse appeareth in doubling of the words: hee is not content to say once, *I haue kept them*: but he sayth it ouer again. The Sonne of God, the Lord Iesus, whom he keepeth, hee keepeth them faithfully, and carefully: not slackly, but diligently: night and day his eye is vpon them: and as hee himselfe sayth, *O Hierusalem! as the Henne gathereth her Birdes vnder her Wings, so would I haue done to thee.* And no doubt, the Lord gathereth his owne, vnder the wings of his grace, and keepeth them after a most tender and intiere fashion of keeping. So wee may learne at his example, those whom God hath concredited vnto vs, to be kept in this world by vs, whether they bee in our Familie, whether they be in the Kirke of God, or whether they bee in the Policie, or Commonwealth, wheresoeuer they be, one or moe, how many or how few they be, who are concredited vnto vs, and giuen out of the hand of God to be kept and defended in this world by vs. Wee learne heere by the example of Christ, to keepe them so carefullie and faithfullie, that they lose not in our hand. The Prophet sayeth, *Woe to them that doeth the Worke of the Lord negligentlie and slacklie. Ierem. 48. vers. 10.* There hee meaneth, Who slayeth not, and wracketh not, as the Lord commandeth to slay and wracke: Therefore, much more, shall woe & curse appertaine vnto them, who keepeth not them faithfully, whom the Lord hath concredited vnto them, and commandeth them to keepe. If woe was denounced against them who slewe not, and wracked not, at the commandement of the Lord, a double woe shall appertaine vnto them, who neglecteth them whom the Lord hath concredited to their charge.

Nowe I come to the seconde circumstance, *I haue kept them in thy Name*: that is to say, By thy vertue and power. All the power that the Sonne hath, hee hath it giuen him of the Father: and all the power that the Sonne hath, is the power of the Father: and there-

fore he acknowledgeth the keeping of these Disciples, to be by the power of the Father: and so he glorifieth his Father in Heauen. The Sonne in any thing that he doth, he euer glorifieth the Father. Who is he in this world, who is able to keepe a soule by his owne power? Who hath power in his own hand, to keepe a body, or a Child, or the meanest thing whatsoeuer? There is no flesh that hath power to keepe the least in their Family: No, a King hath no power to keepe a poore body in his Common-wealth, except the LORD look down from Heauen, and wait vpon that body, which he hath concredited to his keeping. And therefore, seeing none of vs hath power to keep one, except we haue power of God from Heauen, then let euery man take heed to his speaking: Let Kings take heed to their speaking: let those that haue Families take heed to their speaking: let them who are set ouer the Kirke, take heed to their speaking: let none say, I haue done this: let no flesh stand vp, and say, I haue brought such and such good works to perfection by my fore-sight, wisdom, and power: The LORD shall take all power from thee, and turne it into shame, if thou glorifiest not him who hath giuen thee power, and sayest not, I haue kept them by the power of GOD. PAUL sayth, *I haue laboured more than they all*: But, *not I, but the grace of GOD in mee*. So, beware of your speaking: blaspheme not the LORD in speaking: when ye haue done it, say, GOD hath done it, what was I, but a poore Instrument, raised vp by the power of GOD?

I go forward to the third circumstance, whereby he amplifieth this keeping: It is from the cause moouing him: *These Whome thou gauest mee, I kept*. The cause was, The Father had put them into his hands: that was the chiefest respect that he had in keeping his Disciples. Well, Brethren, there are many causes wherfore we should keep them whom GOD hath concredited vnto vs: but surely this should be the chiefest, that should mooue vs to wait on them, and night and day to care for them, because GOD hath put them into our hands, & deliuered them to vs, to be kept by vs. We should ay remember on this, The Lord hath put them in my hand, and I must make answer for them, at the Great day of the Lord. Yea, if the least one of them perish through thy default, the blood shall be required at thy hand. Look the Acts of th' Apostles, Chap. 20. vers. 28. where Paul, when he had called the Kirke together, he cometh to the Elders of Ephesus, and sayth, *Take heede to your selves, and to all the*

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flocke, whereof the holie Ghost hath made you ouer-seers, to feede the Kirke of God, &c. This is his exhortation. The first band that he binds them with, is this, The holy Ghost hath made you ouer-seers for them: and ye must make answere for euery one of them: Night and day, therefore, take heed to them. Another band which he binds them with, is, *Hee hath shed his blood for them.* So, if we would be carefull to keepe them, whom GOD hath giuen vs, this must be the first, GOD hath concredited these, and these, to me: therefore as I shall answere at that Great day, I must keep them. No, thou darrest not stand vp before that terrible Tribunall seat, if thou keep them not faythfully, whom the LORD hath concredited vnto thee. It is no small matter for a King to keep a Common-wealth: or for a Magistrat to keep them who are concredited vnto him: Yea, will the King make his pastime of it, that he hath gotten such a care? Will a Minister take his pastime, who hath gotten the care of a Kirke? Or a man, or a woman, who hath gotten a Family, shall they take their pastime, without regard? Is this the end wherfore God hath concredited those to them? No, heauy shall thy judgement be, if one perish through thy default: the blood of that one shall be required at thy hands.

Now we come to the fourth circumstance: The fourth circumstance is the effect that followed this carefull keeping of his Disciples. The effect was this, *Neuer one was lost, who was giuen to him, of his Disciples, who were twelue, except one, Judas, the son of perdition;* that is, a man addicted to destruction, and wrack; to the end *that the Scripture might be fulfilled.* There is an higher cause than this: that is, To the end that that decree which God made concerning *Judas, &c* his perdition, should stand. The Scripture was but a reuelation of that Decree: for as GOD is immutable, so his Decree should stand, that *Judas* should be condemned.

Well, Brethren, ye see a faire effect that followeth a careful keeping: *None are lost*, because the Sonne keepeth them: he glorifieth the Father in his keeping, because the Father had concredited them vnto him: and therefore it followeth wel, that seeing he kept them, none was lost, but *Judas*. Where a man is faithfull in keeping, & careful night & day to preferue them who are concredited vnto him, because God hath giuen them vnto him, first he glorifies God in keeping them: next, by his faithfull keeping he procures the eye of God to be ay watching ouer them: and last of all, certainly that man will see a faire effect of his care & keeping: *None shalbe lost,*

except those who are separate to be sons of perdition, as *Judas* was: that is; who are ordained to destruction from all eternity: For, Brethren, those who are ordained to destruction, made vessels of wrath & perdition, who are appointed to hell euerlastingly, all the keeping in the world will not keep them: all the careful attendace in the world wil not saue them. Al the keeping of Christ, who was more careful than any man in the world, could not keep *Judas* from destruction. So, who are ordained to destruction, no keeping shall serue them, but they shall perish euerlastingly. It may be, that the sonnes of perdition may be kept in an outward Discipline; but at last they shall be manifested to be but hypocrites: they seeme to be the Children of Light: and who will put a difference betwixt them, and those who are ordained to saluation? Who will put a difference betwixt *Judas*, and the rest of the Disciples for a time? *Judas* seemed an Apostle for the time, as well as *Matthew*, *James*, and *John*, and the rest. So for a time, they who are ordained for death, will seeme to be kept, and they will heare the Preaching, and who will be so earnest to take heed as they? But howbeit they giue a faire show outwardly in their behaiour, in the end, behold, there shall a shamefull destruction befall them: and let them show to the world what they will, they shall show themselves to be Apostates from Iesus Christ.

Therefore, Brethren, be neuer content of an outward profession, till that ye find your selues on a sure ground: and rest not, till that by sayth and regeneration, ye get an assurance of your election: and till that ye be sure, that God hath made a decree, that ye shall haue life euerlasting. And when ye see men and women, who seeme to stand, fall away, & make a foule defection, it is an euill token. This for the foure circumstances: He kept them carefully, and in the Name of his Father: because the Father had giuen them him, he was the more carefull of them: and therefore it followeth, that none was lost, but *Judas*.

Now let vs come to the conclusion: Therefore, Father, *I speake these things*: that is, I recommente them vnto thee, that thou shouldest keep them: *I come to thee*: I leaue them now here. It would seeme, that Christ, when hee went out of this worlde, hee left his owne so in the worlde, that hee had no more the keeping and custodie of them, and that, as it were, that hee denudeth his hands of them: this would moue anie man. Now, Brethren, the Lord Iesus neuer denuded his hands of his Disciples; he neuer gaue quite ouer them

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them whom he once kept: but this is the meaning of his wordes, when hee died hee ceased to keepe them in that manner that hee kept them before when hee was in the worlde: for when hee was with them in the world, he kept them by his bodily presence, and went before them, and they followed after him. This keeping ceased when Christ went out of the worlde: but as for that keeping which is the spirituall keeping, it neuer ceaseth to the ende of the world: And the Lord now in the Heauen, hee keepeth more surely his owne by his Spirit, than he kept his Disciples when he was in the worlde with them. And all this keeping that hee requireth at the Fathers hand, is, That he should keepe them by him. No keeping of the Father, but by the Sonne, who is glorified in the Heauen, at the right hand of the Father.

Wel, Brethré, we see of this argument thus far, They whom the Lord Iesus died for, and they whom he kept in this world, the Father of Iesus Christ keepeth them in the absence of Iesus Christ, till the Lord come againe in his body. Looke whome to the Lord had an eye, when hee was in the earth humbled, whosoever they were to whome hee had an eye, the Father, from his vp-going to the Heauen, till his comming againe, hath an eye to them, and watcheth ouer them. It is true, wee who liue this day, (I meane the Elect,) wee were not then with Iesus Christ, as his Disciples were, and he kept not vs after the manner that he kept his Disciples, because wee were not: Yet there is not so much as one of the Elect that now we are, or yet shall bee heereafter, to the ende of the worlde, but Iesus Christ, euen humbled, had his eye vpon them: and before they came into the world, many yeeres, he loued them: and therefore it followeth, if thy conscience will testifie to thee, that Iesus Christ our Lorde, when hee was humbled in the earth, when hee prayed for sinners, and when hee died in the earth; if, I say, thy conscience will testifie vnto thee, and say, My Lord had an eye to mee, as well as to *Peter*, in his death, and as hee had to *John*, *Iames*, *Matthew*, &c. certainly thou mayest bee assured, that the eye of the Father of Iesus Christ watcheth ouer thee, till Iesus Christ come againe. *Paul* was not conuerfant with Christ, as the rest were into the earth: for *Paul* was called after the Ascension of Christ, when he was glorified: yet *Paul* sayeth, The Sonne of God, in whom he believed, loued him, and gaue himselfe for him. *Galat. Chap. 2. vers. 20.* Meaning, that Christ, when he died, hee had a respect to him. The respect which Christ had in his death to *Paul*,

the same he had to euery chosen man, and woman, to the end of the world: And therefore say thou, that when Christ died, he died for me, and he loued me, and his eye was vpon me. If thou canst say this, thou art in the custody and keeping of the Father, till Iesus Christ come againe. There is another thing to be marked here: What maketh the Sonne so bold, to stand vp before the Father, and desire him to keepe his Disciples, whom he should leaue behind him, when he was going vp to Heauen? Looke the argument: I haue kept them saythfully, therefore, Father, in mine absence, keepe thou them. Who dare be so bold to face God, once to bid him keep them, whom he hath concredited vnto them? What King in the world, dare be so bold, to pray for his Subjects, (the King is bound aswell to pray for his Subjects, as the Subjects are for the King, or as a Minister is for his Flock) & say, O Lord, keepe these Subjects? And what Minister dare be bold to say, Lord, keepe my Flock, or Family? None but he who hath a conscience that he did his duety, and was diligent night & day in keeping them. No man dare recōmend any to God, who hath not a care to keep them whom God hath cōcredited vnto him: And therefore, these careles bodies, who rule Kirks, Kingdoms, or Families, cannot pray: And if they pray, they scorne God in praying: they are nothing but hypocrits, with fained voices. What moued Christ to pray for his Disciples? A solicitude he had night & day of their weale. No, ere any of them had died thorow his default, he had rather died himself. This made *Dauid* to watch so carefully ouer the people. And *Paul*, 2. Cor. chap. 12. when he hath recounted th' afflictions he suffered, *All is but outward*, saith he, *but there is one inward, which presseth me like an army*: and that was, a solicitude & carefulnes he had for the Kirke of God, planted in his time: *Who is afflicted*, saith he, *but I am afflicted?* that is, No man is afflicted, but I am also afflicted: *Who is offended*, but I am also burnt? The offence of the Kirke, is a skauding and burning to mee. Of this care proceedeth prayer for the Kirke of God. But as for vs in this Land, we are like to lose the Kirke: The King hath no care: the Nobilitie are gone backe, and haue no care: the people and the whole estate are carelesse. If this way we lie stil in security, & be carelesse of the weale of the Kirke, what can we looke for at length, but that the Kirke shall be wracked, and come to confusion? But to what end is it that he would haue the Father to keep them? Look the words: he saith, *That my ioy may be full in them*. Before he spake of another end, to wit, *That they*

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might bee one, as the Father and the Sonne are one. Then, whomsoever the Father taketh into his custody, he keepeth them to the end, that both they may haue peace with others, & also in their own soules and consciences: for this peace of conscience is that joye whereof now he speaketh. But wherfore is it that he calleth this their joy his joy? In what respect is it called the joy of Iesus? Because this joy and peace of conscience that passeth all vnderstanding, could neuer come into the soules of the Apostles, or of any of GODS children since then; but thorow the sprinkling of the blood of Iesus, the Mediator betwixt God and man. So there is no solide joy nor peace of conscience, vntill the time that the conscience be first sprinkled with the blood of Iesus: and then the conscience being once thus sprinkled, the soule will find such joy as no tongue can expresse. Thus much for the eight argument.

The ninth argument is from that hatred wherewith the world persued his Disciples, & hated them, *The world hateth them*, therefore, Father, keep thou them: they chase them here and there: now, Father, be thou their refuge. Alace! it is a great misery to be chased & hunted here & there, & to be persued in the world, & in the mean time to get no rest in God: when thou gettest no rest with God, & no rest in the world, miserable is thy estate: but when thou gettest rest in the bosom of God, thou hast joy & quietnes in thy hart: this is it he recomēdeth to the Father, *Father, the world hateth them, therefore let them get rest in thee*: because they are not of the world, it hateth them: the world loueth none, but godles ill men: now I haue giuen thy word to them, & it is thy word that hath sanctified them, & separated them frō the world: for it is this word that will take thee out of the world: if the word of Christ separate thee not from the pollution of the world, thou shalt perish in the pollutiō & stink of the world. Then he compareth them with himself, *They are like vnto me*, & thou shouldst loue them the better: for the world loues them the worse, that they loue me: the word of Iesus, as it makes vs vnlike the world, so it makes vs like Iesus Christ: if the word of Iesus make thee not holy, nothing shal mak thee holy, & thē nothing shall euer mak thee like Iesus Christ: but this holy word of Christ, as it makes vs vnlike the world, so it makes vs like our head. Now he meanes, that this likenes with him was the ground of persecution: the world persecuted them becaus they were like him, whom the world loued not: for, Brethren, this is the ground of persecution, to wit, the hatred of God, the hatred of the Light, and the hatred

hatred of that Majestie it selfe. Well then, yee see the hatred, and the persecution of this worlde, is wrong vnderstood: men thinke that when any man is persecuted, or hated of the world, that God hateth them also: this is the judgement of the worlde: when they see any man troubled for the cause of Iesus Christ, they will saye, God hateth this man. Nowe this is so false a judgement, that by the contrary, the hatred of this world is the surest token that can be, that God loueth thee: If there were no more to tell thee, but the sense and experience that godly men haue of Gods presence, in the midst of the hatred of this worlde, it will tell thee, that God loueth them. A man who is persecuted for Iesus Christ, will feelee such a presence in his heart of God, that the tongue of man nor Angel cannot tell: And when he is chased, till he pant, and bee breathlesse, hee will feelee such a presence, that hee will count nothing of all the trouble of the worlde: as *Paul sayth, Rom. 8. vers. 31. If God bee with vs, who can bee against vs?* And againe, *Who can separate vs from the loue of God in Iesus Christ?* Hee who feeleth this, hee will stand vp, and spit in the face of all the Tyrantes in the worlde: he will defie the worlde: the man who is farthest out of the worlde, Iesus Christ is nearest him: Goe out of the worlde, goe out of *Hierusalem*, bearing the reproach of Iesus: and so thou shalt haue a sense of that joye: the more thou conformest thee to the worlde, the nearer man or woman is joynd with this cursed generation, (the moste cursed generation that euer was on the face of the earth,) thou shalt finde that thy God shall bee the farther from thee: when thou liuest as they liue, and speakest as they speake, I appeale thy conscience, if thou findest then the comfort and joye which thou foundest, being from that societie? And if thou sayest, thou hast it, thou liest. If it were no more, but that sense, it may tell thee, that this doctrine is true. Nowe I shall ende the conclusion.

When he hath vsed this argument, he subjoyneth, *I pray not that thou shouldest take them out of the worlde: but that thou shouldest keepe them from the euill of the worlde: for I haue a worke to doe with them: that is, to sende them out to this cursed generation: therefore, Father, keepe them: this is the thing that I praye, when I shall send them out to the world, that thou leaue them not, but in the midst of persecution keepe them, till my worke bee ended. He craueth not, that they should be free of persecution: for of before ye heard, he sayth, In the world yee shall haue oppression, but*
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bee of good comfort, in me ye shall haue peace: therefore hee craveth not that they should bee free of all persecution: but that in the midst of persecution, the Father should bee with them, and make them victorious: & more than victorious, euen to triumph. Yee may marke in these words, two remedies against the persecution of the worlde: The godly haue two remedies against the persecution of the world: the first is When the Lord taketh his owne out of this miserable world, to dwell with himselfe in joy and felicity. The other remedy against persecution, is, when the Lord letteth his owne still fight on in a battell, and in the meane time keepeth them wonderfully in the midst of persecution: so that the world will be compelled, to wonder, that a man, or a woman, who feeleth the Lordes presence, will so triumph in affliction. All this worlde hath no power to take their life, so long as the Lord hath his worke in their hands. All the Tyrants vnder the Heauen haue no power to harme them: and namely, a Preacher, till he end his worke for the which the Lord set him in the world, all the Tyrants in the Earth cannot take his life from him: no, they cannot touch the least hair of his head, for they are numbred: yea, rather ere he get any harme, the Lord will send his Angel out of Heauen, as he sent him to *Peter*, and pull him out of the throat of death.

Now, Brethren, looke to the order which the Lord vseth in these remedies: he will not incontinent take his owne out of the world, howbeit the world be vnworthy of them: this world is not worthy of a good man: he will let them tarry till his work be ended: There is not one of vs, when the Lord hath put a piece of work into our hands, in our own calling, that he will take out of this world, till we end it, to the glory of his holy Name. As I told you of before, it is a wonderfull thing, how the Lord will keep his own: and he will not at an instant take them out of this world. Howbeit a man will mourne, and groane, vnder the burthen, as *Paul* did, when he sayth, *I choose rather to sticke out of this bodie, and to goe dwell with the Lord*: yet the Lord will haue him abyding a while. Yea, howbeit a man will haue an heauy heart in this his Pilgrimage, yet the Lord will haue him to remaine a while here: and in the meane time he will abundantly comfort him, and will hold vp his head, as he did to *Paul*, when he deliuered him out of the Lyons mouth: that is, from the bloody Tyrant *Nero*: *I am assured, sayth he, and I haue a confidence, that the Lord shall deliuer mee, and keepe*

me to his heavenly Kingdome. There is the remedy: he wil let thee bide still in the world, yet an haire of thine head shall not fall without his will, but he will keepe thee to that heauenly Kingdome: and when he hath ended his worke with thee, he shall make thee to rest in peace, and shall bring thee to himselfe in his Kingdome. Let noman thinke, that so long as the Lord hath any worke adoe with any of his owne, that he will let them be taken out of the world. It is a vaine speaking, when any man is taken out of the Common-wealth, or taken away by death, If this man had bene liuing, this had not bene done, and this euill had not come to passe. Vnderstand this, when the Lord taketh him, the Lord hath done his worke with him: the Lord knoweth there is no more adoe with him, and therefore he taketh him. The enemies of the trueth thinke that they get a great victory, when a good man is taken out of the world. O Fooles! is not this the last deliuerance of the godly, who glorified God in their mortall bodies? For he shall glorifie them in despite of the world: they shall triumph ouer the world: No, the sword, the fire, &c. cannot hinder this their triumph: Let wicked men come on their way, let them essay and proue on their way, they shall find in end, that the godly shall triumph, and in that Great day, they shall see them glorified: and then they shall say, Thought we not once that these men were vtterly wracked, whom now we see so glorious? So not only shame and confusion shall light on them for their wickednes, but also this shall wonderfully aggreadge their condemnation, when they shall see them glorified, whom they persecuted in the world.

Let vs rest in this hope, and let vs labour in this world, howbeit with hatred and with contempt, and we shall get the last remedy: the Lord shall take vs to himselfe, and we shall cease from all labour, and shall be glorified with him in the Heauens, thorow Iesus Christ: To whom, with the Farther, and the holy Spirit, be all honour, praise, and glory, for euermore,

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THE XXIII. LECTVRE,
OF CHRISTES PRAYER BEFORE HIS PASSION.

IOHN, CHAP. xvii. VERS. 16. 17. 18. 19. 20. 21.

16 *They are not of the world, as I am not of the world.*

17 *Sanctifie them with thy trueth: thy word is trueth.*

18 *As thou diddest sende mee into the worlde, so haue I sent them into the worlde.*

19 *And for their sakes sanctifie I my selfe, that they also may bee sanctified through the trueth.*

20 *I pray not for these alone, but for them also which shall beleeue in mee, through their word:*

21 *That they all may bee one, as thou, O Father, art in mee, and I in thee: euen, that they may bee also one in vs: that the worlde may beleeue, that thou hast sent mee.*



HE LORD vsed sundry arguments (welbeloued in the Lord Iesus) to moue his Father to keepe and preserue his Disciples, and Apostles, whom he was to leaue in the world behind him. Hitherto we haue nine of them, which we recounted the last day. Now in the beginning of this Text we haue the tenth and last argument, which he vseth in his petition which he maketh, That the Father would keepe and preserue his Disciples. Shortly to come to the words: *They are not of the worlde.* Then would he conclude: *Therefore, Father, keepe them.* What is this, Not to be of the world? Not to be of the world, is, To be borne againe: to be regenerate and separate from the pollution and wickednesse of this world. By what meanes this is done vnto vs, we heard the last day: to wit, by the word of God: For, as Peter sayth, the Word of God is that immortall seed of the eternall God, who liueth euerslastingly, wherewith he begets vs of new again, & separates vs from the world, from
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the ignominie, filthinesse, and wickednesse, wherein the worlde lieth natural-
lie, for the worlde is drownd in filthinesse and wickednesse.

Then he recommendeth to the Father the estate of them who were separated from the world, by a comparison with himself, *As I am not of the worlde*, so are they not of the world. Looke this matter in the seuenth Chapter to the Hebrewes, vers. 26. *Our high Priest is vndefiled*: that is, The Lord Iesus is vndefiled, separated from sinners, and made higher than the Heaue[n]. Indeed it is true, it is vnpossible for vs, so long as we liue in this mortall body, to be altogether separated from sinne, and vncleannesse: but he was out of measure holy, and equall with the Father in glory. Yet we are in some measure like vnto him. Alwayes ye see in this, that this recommendeth our estate, that we are like the Sonne of God: and this commendeth our separation from the world, in that. that in this separation from the world, and the pollution thereof, we are like the Sonne of God.

Brethren, whatsoeuer our estate be, so that in it we resemble him, howbeit for his sake it be shamefull and ignominious in the sight of the world, it is glorious: if we be like to him in ignominie, we shall be like to him in glory: Our shame is neuer so great in the sight of the world, if it be for his sake, but it is better than all the honour and glory in the world. But to leaue this: The thing which I vnderstand, is this shortly: The farther that we be from the world, the Lord hath the greater care ouer vs, and keepeth vs the better: And the nearer that we are to it, the lesse is the care of our God ouer vs, and we are the worse kept. What is the keeping of God else, but the drawing of vs out of this world, and the seuering of vs from the company of it? And when he hath drawne vs out of the world, the keeping of vs out of it againe, that we meddle not with it, and that we may be quite of it, and deliuered from it? This is not my meaning, that any man should draw himselfe to liue as an *Heremite*, and in the Wildernesse, separated from the society of men, as the *Monks* doe. This is nothing but the craft of the Denill, that men should draw to Cloysters, liuing in Harlotry, and in a Den of wickednesse; liuing in a vaine speculation, feeding their bellies, and doing no good to the world. But this is it that I meane, That men euen liuing in the society of this worlde, yet they should not liue as the worlde doeth; they should separate their life from the society of the world. *Paul* to the *Philippians*, Chap. 2. vers. 16. desireth them to liue like as
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many Lights. Where? Not in a backside, but in the midst of this naughty and wicked generation, bearing before them the word of life. Thus should we liue, as he sayth; *Philipp. Chap. 3. vers. 20.* that while we be liuing, we be Citizens in Heauen: and howbeit our bodies be here, that yet in the meane time our conuersation be in the Heauen, and that we liue an Heauenly life, as if we were not lining in the Earth, but in the Heauen, with the Angels, and with our Mediatour.

Now to goe forward shortly: Having vsed this argument from their separation from the world, in the next *Vers.* he insisteth in it, and of it he taketh the occasion of a new petition. He hath prayed the Father to keepe his Disciples: now he prayeth the Father to sanctifie them: that is, that as once the Father had begun to separate them from the world, so he would continually separate them from the worlde, till hee tooke them out of the worlde. It is not enough to begin to bee sanctified: that is, to bee separated out of the worlde: it is not enough once to begin to be holy, but continually, night and day, wee must warble out of the pollution and filthinesse of this worlde, and grow in holinesse of life and sanctification. But wherewith shall they bee sanctified? *With the trueth:* It is the trueth of God, in Iesus Christ, that maketh man or woman holie. Not euerie trueth maketh man or woman holie, but the trueth of God, in Iesus Christ, who is the Way, the Trueth, and the Life. This trueth is the worde of God, which separateth thee from the worlde.

Well then, it is the word that sanctifieth, and maketh men and women holie: for as the worde is the immortall seede, whereby wee are borne againe, so it is that sweete and sincere Milke, (as *Peter* sayeth,) whereby wee growe in him. It is the worde that begetteth vs in him, and maketh vs to growe on, till wee see our Saviour. Wouldest thou begin to bee holy? heare the word: thou shalt neuer bee sanctified, till thou heare the word. Wouldest thou grow on here still? that is the onlie meane that God hath appointed in this worlde. Heare aye, and grow on, and at last thy glorie shall be perfected in Iesus Christ. Brethren, to mark som what here: He prayeth, that *they may bee sanctified:* that is, that more and more they may bee seuered from the worlde. Then we must aye grow on in holinesse: as ye reade in the *Reuelation of Iohn*, Chap. 22. *vers. 11.* *Hee who is iust, let him bee iust still: and hee who is helie, let him bee holie still, &c.* Well, it is a good thing to beginne to bee holie: for hee

he who beginneth truly to be holy, he groweth on still.

Now the meane whereby we grow in holinesse, is Prayer: Ye see here, the Lord he prayeth, that his Disciples, who were begun to be holy, should grow on in holinesse, and should be separated from the world. So the speciall meane is Prayer: *Pray continually*. It is our sluggishnesse in prayer, that causeth vs to want an holy hart, and growth of that sanctification. Wouldst thou be aye holy? *Pray euer*. If thou prayest not, but loathest prayer, thine holinesse shall faile. Wouldst thou grow in holinesse? Continue in prayer. Now the instrument that maketh thee holy, and that God hath ordained to take away the filth of thy nature, and that the holy Spirit taketh in his hand, as it were, to wash away the pollution of thy nature, is the word of Trueth. As he vseth the meane of Prayer, so he vseth the word of Trueth. When the word of God is preached, lay to thine eare to heare: and pray still, and heare on still. How shalt thou heare? In hearing pray: that is, when thou hearest the word of Trueth, pray him, that by the word of trueth he would sanctifie thee: that is, that by his holy Spirit that word may be effectuell in thy soule: Say this wayes, Now, Lord, as this is the only instrument, appointed to sanctifie my soule, and scoure away the corruption of my dead nature: so let thine holy Spirit take it in his hand, and conuoy it into my soule, to sanctifie my soule. Pray ay, and heare euer, and craue that the word may take effect to make thee holy.

When he hath made his petition to his Father, to sanctifie and to separate his Disciples from the world, and from the pollution of the world, to this purpose he vseth one or two arguments in the words following: The first is in these words, *As thou hast sent mee into the worlde, so haue I sent them*. Father, I haue sent them into the world, therefore, Father, sanctifie them. He declareth this by a comparison from himselfe, *As thou hast sent mee, so haue I sent them*. Ye heard he made them like to himselfe in holinesse, so now he maketh them like to himselfe in vocation. It is a blessed thing, to be like to Christ in many things. And so by this likenesse with himselfe, he recommendeth them to the Father. The Disciples of Christ, whom ye call the Apostles, they were like Christ in calling and vocation. The Lord Iesus was the great Apostle of our profession. *Hebr. 13. vers. 11.* and they were also sent by the will of the Father: So they were, in a manner, like vnto him, in calling and vocation: but here is the difference, The Lord Iesus was an Apostle

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immediately sent by the Father: the Father sent him to the world immediately: but the Apostles were not sent immediately by the Father, but they were sent immediately by the Sonne. The Lord Iesus, as he was sent of the Father immediately, so he sent his Apostles immediately, yet at the will of the Father. Looke the Epistles of *Paul*: he calleth himselfe the Apostle, that is, the Ambassadour of Iesus Christ. But how? By the will of the Father. So it fareth with the Pastors and Teachers in the Kirke of God: No commission they haue from Iesus Christ, but at the will of the Father. As this is true, that the Pastor, or Teacher in the Kirke, is immediately sent by the Sonne; So it is true, in al grace that commeth from Heauen to the Kirke, all commeth immediately from the Sonne, and not from the Father. Whatsoever grace it be, as vocation, justification, sanctification, and life euermlasting, or whatsoever gift it be, all commeth immediately from the Sonne: as in the fourth Chap. to the *Ephes. vers. 10. 11.* where he citeth the testimony of *Dauid*, *Hee passed vp on high*, (meaning of Christ,) that is, to the Heauens, *hee ledde captiuitie captiue, and hee gaue giftes to men*: that is, the Lord Iesus, who was humbled, being exalted to glory, sendeth downe grace on his Kirke: he gaue some to be his Apostles, some to be Euangelists, some to be Pastors, and some to be Doctors. The ground of all is this, The Father hath giuen all power in Heauen, and in Earth, to the Sonne. Thou shouldest vnderstand this well. What is the Sonne of God? He is the Treasure-house of all the grace and mercy of the Father. Whosoever would haue grace and mercy from the Father, let him addresse himselfe vnto him; for in him is the fulnesse of all grace, and passing knowledge, and wisdom: in him is the deepnesse and fulnesse of the Godhead bodily, as *Paul* sayth to the *Coloss. Chap. 2. vers. 9.* and all grace immediately is powred out from him on the Kirke. Let him that would haue any grace, addresse himselfe to the Sonne, and desire him, that the Father would giue some portion of grace, out of that Treasure-house, Iesus Christ. If thou passest by him, thou shalt neuer taste of grace. Seeke grace, where there is fulnesse of all grace in the world.

The thing which I marke of this argument, is this shortly: To moue his Father to sanctifie his Disciples, he vseth this argument, Father, I send them out to the world. Now ye see the Lesson that riseth, Whosoever commeth to the world, to draw this world out of that pollution and filthinesse wherein it lieth, to sanctifie the

the world, and to make this world holy, of an vncleane world, to make it cleane, of necessity hee must bee sanctified. Alace! Brethren, an vnfaithfull, and vnholý man, let him bee a Minister, (as for Apostles we haue none,) not separated from the world, but in all things like the world, is vnmeet to preach, and to be an Instrument, or Minister of God, to sanctifie the wicked worlde, or to win soules to Heauen. An vnholý man, and in no measure separated from the world, but in life and conuersation like the worlde, in all vanity, let him not open his mouth to speake of Christ. There is not one that the Lord Iesus sendeth, but in some measure hee will make them holy: and therefore, that man that liueth like this worlde, and hath his conuersation in all pointes like the worlde, I say, and I assure thee, the Lord neuer sent that man. So, if a Minister would haue a good conscience in his calling, and would goe out to the worlde, to draw men to Heauen, let him try himselfe, if he be separated from the world, or no: And if hee finde that hee is separated from the world, then with the better conscience hee may speake of Iesus Christ: and then hee may put out his hand to miserable men, and draw them piece and piece out of this sinful world: otherwayes he can haue no boldnesse.

Nowe let vs come to the seconde argument: The seconde argument which hee vseth, is from the ende of his sanctification: For their sakes *I haue sanctified my selfe*. To what end? *That they may be sanctified through thy truth*. I haue sanctified my selfe, that is, I haue consecrated my selfe to the death, to bee a Sacrifice, that by my death, and thorow it, they should be made holy, and that by the ministration of the Crosse. The ground of all our sanctification, is the Crosse and death of Iesus Christ. It is that blood, and that Sacrifice, that maketh vs holy, and which is that meritorious cause that hath procured holinesse to euerie one of vs. Well, Brethren, as little as men will count of holinesse, our holinesse is deare bought: there is not one that hath a sponke of holinesse, little or much, but it is bought by the precious blood of the immaculate Lambe: it is the dearest Merchandize that euer was bought in the worlde. So the ground of holinesse, is the blood of God: But I say againe, except that the Crosse of Christ, and his blood, and his death and Sacrifice, be made thine, and applied to thee, and apprehended to thee, and except (so to speake it) the Crosse of Iesus Christ bee in thine heart, and thy conscience sprinkled with his blood, the Crosse of Iesus shall neuer doe thee good, to make thee holy.

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Now, yee see the meane, and instrument, whereby the death of Christ is made ours: It is the worde of Christ, euen the worde of the Crosse: This same Gospel of Iesus Christ, wherein the Lord, in a manner, is crucified, and painted out to thine eye, that is the meane, which applyeth to thy soule that death, that it may bee effectually in thee, to sanctification and holinesse of life: It will not bee Christ, and his Crosse, without thee, that will sanctifie thee, except thou belieue in him, and by sayth drawe Christ, and his blood, into thine heart, thou mayest well bee worse, and the Crosse of Christ may condemne thee, but thou shalt neuer bee the better of him: But if thou belieuest this worde of the Crosse, and so make Iesus Christ, and his Crosse, thine by sayth, then the blood of Iesus Christ shall gush out, to thy sanctification: It cannot bee ydle, but it must sanctifie, and separate thee from the worlde, and make thee an Heire of Life.

Looke howe yee should haue a sight of the Crosse of Christ: thinke it not enough, that Christ suffered and died for sinners, except when thou hearest this worde of the Crosse, thine heart grievedly gripe, and drawe Christ in to thy selfe: and this aye should bee our exercise in the hearing of the word of the Crosse of Iesus Christ, to get such a solide apprehension of the Crosse, that thou mayest say, The Lord Iesus died for me, the greatest sinner in the world. Look that thou find the effect and fruit to flow of that Crosse, to the sanctification of thy soule, & mortification & slaughter of thy sinfull nature, day & night. So heare not with the eares only, but with the apprehension of the heart, or els that Crosse shall neuer be effectual to saue thee, but for all this benefit of the word of the Crosse of Iesus Christ, euermore death and damnation shall be thine ende. Bee not secure in hearing, but drawe in to thy selfe Iesus Christ, and there shall followe such a joye and consolation, that all the tongues of men nor Angels, cannot expresse: there is no pleasure comparable to that pleasure, which the heart of a saythfull man will finde.

Now hitherto hee hath prayed for himselfe first, That the Father would glorifie him: and next, for his Disciples, eleuen in number, for *Iudas* hath no part of that Prayer. Now last, he extendeth his Prayer farther out, beyonde all the Apostles, to the whole saythfull, that shall beliene in him, to the ende of the worlde. And this is the third part of this Prayer: a Prayer for the whole saythfull, that should belieue in him, to the ende of the worlde. But

to come to the wordes: *Not for them onlie*, that is, Not for my Disciples alone, doe I pray, *But I pray also for all them that shall be- lieue in me through their wordes.* And vvhhat prayeth hee for them? That they may bee made vp in one bodie, joyned with that band of perfection, of charitie and loue. And howe? *As thou and I am one: Thou art in mee, and I am in thee, so they may bee one in vs:* that is, Through their fayth in vs: and that, to this ende, that the worlde may belieue in mee, that thou hast sent mee. Yee see howe this Prayer of Christ extendeth it selfe: it beginneth nar- rowlie, and then piece and piece it groweth. It beginneth first at himselfe onelie, and hee prayeth, That the Father would glorifie him. And then farther hee maketh his petition for his Disciples, That hee would first keepe them, and then sanctifie them. Then he extendeth it farther out, to the whole belieuers, that shall belieue in him to the ende of the worlde. So, Brethren, it is not contain- ed within that Age in the which Christ was in the Earth, (this is a great consolation,) it pertaineth not onelie to those *Iewes* and *Gentiles* that were at that time: but the Prayer of Iesus Christ, even this same Prayer, wherewith hee did consecrate himselfe to the death of the Crosse, it reacheth out to vs in this Age: And looke howe manie of vs hath fayth in Iesus Christ, wee may bee assured that that Prayer which Christ made, was made for vs, and euerie one that beliqueth. And when wee reade this Prayer, and these wordes, *I pray not for them onelie, but for them that shall belieue*, there is not one, who findeth a sponke of fayth, but hee may saye, Christ made this Prayer for mee, as assuredly as hee prayed for *Peter* and *Iames*, and the rest of the Apostles: For when the Lord prayed, his eye was vpon euerie soule that should belieue in him to the ende of the worlde: hee recommended euerie soule to his Father in this Prayer. Not generallie: but the Lord Iesus being God and man, hee had euerie soule before his eye, that euer was chosen, and called, or shall bee called to the ende of the worlde: and he prayed particularlie for euerie soule. So, if thou findest fayth in thine heart, thou mayest say, The Lord made intercession for me, as well as hee did for *Peter* and *Paul*, or the rest. But, Brethren, this is well to bee marked, for whom it is that hee prayed: not for euerie man and woman, but for them who haue fayth, for those that be- lieue in him: Neuer soule got part of that Prayer, or of his death, or of his blessed resurreccion, or of that glorie, that beliqueth not. Therefore, let vs belieue, as euer wee would haue anie grace: for

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no grace shall euer appertaine to any soule, but to that soule that belieueth. It is not for scant of grace, that the worlde perisheth: The Prayer of Iesus Christ might extende it selfe to a thousande worldes. Howe falleth it out then, if hee might saue a thousande worldes, that the worlde perisheth? It is not for scant of vertue, in the Prayer, or in the death of Christ, that the worlde perished; but for want of fayth: wee are not capable of the vertue of his death: no soule is capable of that death, but that soule that is faythfull: that man that is faythfull, is made partaker of all the Prayers of Iesus Christ, and the vertue of that death shall strike out to his saluation. Onelie belieue, and thou shalt finde the effect of that Prayer: but if thou belieuest not, that Prayer shall not serue to thy saluation.

But this is to be marked: How is this fayth gotten? *Those*, sayth hee, *who shall belieue in mee, through their worde.* Fayth in Iesus Christ is not gotten by euerie worde, and euerie dreame, and euerie vnwritten verity, and fantasie of man. (The enemies haue filled the world with dreames, and giue out fantasies and dreames to bee believed.) The inuentions of the Pope and Cardinalls, will not breede fayth in thine heart. Looke the wordes, *They who belieue in mee through their worde.* No worde will breede fayth, but the worde of the Apostles: Christ will so honour them, that hee will neuer worke fayth in the heart of man, but by their worde onelie: And so to the ende of the worlde, no worde is to bee believed, but the worde of the Apostles and Prophets: For this excludeth not the worde of the Prophets, but the traditions of men. If thou settest thine heart to seeke fayth by the worde of the *Antichrist*, thou shalt neuer gette fayth in thine heart. If thou wilt haue fayth, heare this worde of the Apostles: and if thou turnest thine ear from it, all the wordes in the worlde shall not worke fayth in thine heart. The thing which hee requireth would bee marked: What requireth hee? Hee requireth, *That they all may bee one.* So, the thing which hee asketh for vs all, to the ende of the worlde, it is, That wee bee joyned together in that conjunction of loue, and made vp in one bodie, and one newe man, whereof the Head is the LORD IESVS, and knitte vp with that band of perfection, which is loue. Without IESVS CHRIST there is no bodie, there is no coniunction with the members: no, the sibbest conjunction in the worlde, is not worth a pennie without IESVS CHRIST: No, the conjunction of man and

woman, which is a neare conjunction, and the conjunction betwixt brother and sister: and in a word, all conjunction, is nothing but a dispersion, which is without Iesus Christ; it is nothing but a variance. This naturall life is nothing without Iesus Christ. I might drawe this matter from the grounde: After *Adam* had fallen, and was seuered from God, *Adam* and *Eue* had no true conjunction, nor none of their posterie after them. Then, Brethren, howe get wee our conjunction againe? Euen by Iesus Christ, and by that vertue in him: for except in him, nature, and all these bandes bee sanctified, by them men cannot bee joynd together amongst themselves: For in him there is made a gathering together, of all things, both which are in Heauen, and which are in Earth, *Ephes. 1. vers. 10. Coloss. 1. vers. 20.*

He insisteth vpon that vnion, and he recommendeth it vnto vs, and amplifieth it from the similitude between the Father and the Sonne: The Father is in the Sonne, and the Sonne is in the Father: that is, they are one, by a wonderful and vnspeakable conjunction, in a diuine nature and essence. The thing in the world, wherein we resemble moste that glorious Trinitie, the Father, the Sonne, and the holie Spirit, is this vnion: Wouldest thou bee like the Father, and like the Sonne, and like the holie Ghost, then bee vnited in heart and loue, with the members of Iesus Christ. There is no likenesse with the Father, without this vnion. A man full of malice in the heart, is no more like to Iesus Christ, and to the Father, than the Deuill is: and that is the thing which the Deuill seeketh moste of all, to make men vnlike to God: For as vnion with God bringeth life euerlasting, so vnlikenesse with God, and disseuering from him, bringeth death euerlasting. None shall bee safe in that Great daye, but so manie as are vnited with a bande of loue: if thou bee not vnited by that bande, with the members, looke for nothing but death.

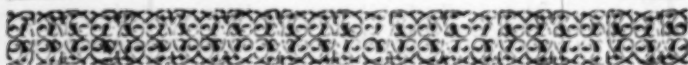
Then hee setteth downe the ground of our conjunction, *Euen that they may bee also one in vs.* What is the ground of the conjunction of the members amongst themselves, but the conjunction of the members in the Head? If thou bee not joynd with the Head, the Lord Iesus, by fayth, thou canst not dwell with thy neighbour in loue and charitie. Hee who is joynd with the Kirke, hee must first bee joynd with Christ. Hee commeth to the argumentes of this conjunction, and the first is, from the ende, which is this, *That the World may knowe, that I am sent from thee:* that is, that the world

world seeing that vnion of the faythfull amongst themselves, and that binding vp of their mindes and hearts, by that band of loue, may know me, from whom that conjunction proceedeth, and they may take me vp, not (as they doe) to be a wicked man, but to haue come downe from the Father, and to be the Sonne of God. Then, Brethren, there is not a thing in the world, no, not an effect in the world, wherein that vertue of Iesus Christ appeareth more, than in this conjunction of the members of the Kirke in the Earth. So, wouldest thou shewe before the worlde, that Iesus is God, equall with the Father? bee at one with thy neighbour. Wouldest thou glorifie Iesus Christ, and professe him before the worlde, and honour him? liue in peace, vnitie, and concord. Wouldest thou dishonour him, and shame him before the world? be at variance, haue no peace, and no loue. If thou wouldest set thy selfe to make the worlde thinke, that Iesus Christ is not one with the Father, haue no peace with thy neighbour. This conjunction, and making vp of one body, is no smalle effect of the vertue of Iesus Christ: there is no power in Heauen nor in Earth, but this power of God, that will make vp that band: all the Kinges in the Earth will not make thee loue thy neighbour truely: no power can make thee loue thy Wife truely: no, not thy Children, but onely that power that floweth from Iesus Christ, the infinite power of that Godhead, which floweth from him to thy soule, is able to turne thine hatred into loue, and to sanctifie thee. So, wouldest thou glorifie Christ in this world, and liue in this world to the glory of him, and professe that he is God, and that the fulnesse of the Godhead dwelleth in him bodily? striue, so farre as lieth in thee, to keepe peace with all men, and bee knitte vp in loue with thy neighbour, as thou wouldest glorifie him in this life, and haue part of that euerlasting glorie, purchased by the blood of Christ. To whome, with the Father, and the holie Spirit, bee all prayse, honour, and glorie, for euermore.

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THE XXIV. LECTVRE,
OF CHRISTES PRAYER BEFORE HIS PASSION.

JOHN, CHAP. xvii. VERS. 22. 23. 24.

22 And the glorie that thou gauest mee, I haue giuen them, that they may bee one, as wee are one,

23 I in them, and thou in mee, that they may bee made perfect in one; and that the world may know, that thou hast sent mee, and hast loued them as thou hast loued mee.

24 Father, I will, that they which thou hast giuen mee, bee With mee, euen where I am, that they may beholde that my glorie, which thou hast giuen mee: for thou louedst mee before the foundation of the world.



N the last part of this PRAYER (Welbeloued in the Lord Iesus) the Lord, after that hee hath prayed for himselfe, that the Father would glorifie him; and after that hee had prayed for his Disciples, to wit, the eleuen, (for hee prayeth not for Judas, because hee was the sonne of perdition,) at last he conceiueth a Prayer for the whole faithfull to the ende of the worlde: I pray not, sayeth the Lord, for them onely, that is, for my Disciples, but I pray for all them that will beleeue in mee, through their word. The thing which he prayeth for the whole faithfull, is this, That they may bee one in this worlde, joyned in one heart and minde, to make vp in this Earth that glorious bodie of Iesus Christ: that is the thing hee prayeth for. The first argument yee heard the last daye, which was from the ende of that vnion of men and women, in the Kirke of God, and of the making vp of the bodie of Iesus Christ: Then the world shall know, that Christ is sent of the Father: In that conjunction and vnion, they shall see that

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that Iesus Christ is the Mefsias, sent of the Father, to the worlde, for the redemption of the world: that is the first argument.

Now wee goe forward in this present Text, to the second argument of his petition, for the whole saythfull to the ende of the world. The second argument is taken from the end of that glorie which the Father hath giuen to the Sonne, and that the Sonne hath giuen to the saythfull: the ende of all this, is, That there should be an vnion and conjunction amongst the members of one bodie of Iesus Christ in the Earth. The glory that the Father gaue to the Sonne, and the glorie that the Sonne gaue to vs, tendeth to this end, that we be joyned together in the Earth, to make vp the bodie of Iesus Christ: Seeing that all the glorie that thou hast giuen mee, and I haue giuen them, serueth to this, that they may bee one, as we are one, this is the thing I pray for, That they may be vnited in one bodie. *The glorie, sayeth the Lord, that thou hast giuen mee, I haue giuen is vnto them:* That is, to the whole saythfull: not to his Disciples onlie, but to the whole saythfull to the end of the worlde. What is the glorie that the Father hath giuen to the Sonne? The next word expoundeth it, and maketh it cleare: The glorie that the Father giueth to the Sonne, standeth in this, that the Father is in the Sonne: *I in them, and thou in mee.* The Father is in the Sonne: the Father hath giuen himselfe to the Sonne. This is high, but I shall make it plaine to you: In the eternall generation, wherein the Father begot the Sonne from all eternity, without beginning, the Father communicated with the Sonne that whole glorious substance and nature: and as soone as hee communicated with the Sonne his whole glorious nature and substance, so soone the Father and the Sonne became one in nature and substance: And therefore, considering this communication of the nature and substance of the Father and the Sonne, it is saide, that the Father is in the Sonne, to wit, in nature and substance, and that the Father hath giuen to the Sonne his glorie: For, Brethren, what is the glorie of God? Nothing but the glorious essence and nature of God: and this is the glorie that he giueth to the Sonne. What is meant againe by this glorie that the Sonne giueth to the Father? The wordes in the next *Vers.* maketh it plaine, *I in them:* The glorie that the Sonne hath giuen vs, is nothing but himselfe: it standeth in this, That the Sonne is in euerie one of the saythfull. To make it more plaine: In our Regeneration and newe birth, the Sonne of God, Iesus Christ, communicateth to euerie

one.

one of the faythfull, borne anewe againe, his holie Spirit: and so, as *Peter* speaketh, *2. Epist. Chap. 1. vers. 4.* he maketh vs partakers of that diuine nature: There is not one of vs, that hath gotten that holie Spirit of Iesus Christ, but, in a manner, wee are made partakers of that diuine nature: Yea, in our Regeneration, the Sonne of God giueth vnto vs himselfe. This is a great prerogative to thy soule, to get God to dwell in thee: for where the holy Spirite is, there is fayth: for the Spirite breedeth fayth in the heart: and where fayth is, there is Iesus Christ. Hast thou fayth? thou hast Christ. The saying of the Apostle *PAVL* to the *Ephesians* must bee true, *Christ dwelleth in the heart by fayth.* Hast thou fayth in Iesus Christ? thou hast Iesus Christ, the Sonne of God: and if thou hast fayth, thou hast the holie Spirite in thine heart: and if thou haue the Sonne, thou hast the Father: and if thou haue the Father, thou hast the glorious Trinitie in thee, the Father, the Sonne, and the holie Spirite. Well then, Brethren, consider this giuing of Christ, wherein hee giueth himselfe vnto vs: by this Regeneration the Lord is in euerie faythfull man and woman: that is the meaning. As the Father communicateth himselfe to the Sonne, so the Sonne communicateth himselfe to euerie one of vs: and, as it were, hee communicateth that diuine nature vnto vs in this life, and much more in the life euerlasting.

But to come to the ende of the glorie that the Father giueth to the Sonne, and that the Sonne giueth to the faythfull, that is, *That they may bee one, as Wee are one.* The Father being in the Sonne, the Father and the Sonne becommeth one, in that glorious substance and nature: and then the Sonne, the Lord Iesus Christ, being in vs, there riseth not onelie a conjunction of vs and him together, a conjunction of the bodie and the head, but there riseth also another, to wit, a conjunction with the rest of the members of his bodie in the Earth: For, Brethren, where the Spirite of Iesus is, where Fayth is, where Christ is in the heart of anie man or woman, there, of neede force, loue must bee: fayth and charitie are vnseparable: Where that bande of perfection is, as the Apostle *PAVL* callth it, in the third *Chapter* to the *Colossians*, *Vers. 14.* Where fayth in Christ is in thine heart, thou must bee joyned with the Kirke of God, and with thy neighbour. And this is our perfection, that euerie one of vs is joyned with another in this bande of loue. There is no perfection of a member in this worlde, when it is sundered from the rest of the members: Cutte

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off a member from the bodie, it doeth no good, but perisheth: Cut off the hand from the bodie, whereto serueth it? Or, cut off the foote, what perfection shall it haue? Take the eye out of the head, whereto serueth it? So the perfection of euerie one of vs, standeth in the conjunction of vs together, in the bodie of Iesus Christ. Wouldest thou bee perfect? Bee thou an hande, or a foote, or some member, (yea, if it were but a little Toe,) of the bodie of Iesus Christ, that is, of the Kirke, or else thou art but a rotten member. If hee were a King, if hee bee separated from the Kirke of God, hee is but a stinking vilde member, and serueth for no vse, and in ende shall bee casten into the fire.

The doctrine which wee see heere, Brethren, is, That vertue which commeth from Iesus Christ: For all grace and life floweth from him, and commeth to vs, by vertue of that conjunction betwixt him and vs: the vertue is not to make a man perfect in himselfe, and absolute with all sorte of graces: that is not the vertue of IESVS CHRIST, to make anie man so absolute perfect, that hee shall not haue neede to begge anie thing at his neighbour: But this is the vertue that commeth from IESVS CHRIST our Head, to make all, one man; and not to make one member, the whole bodie: but to make one, an eye in the bodie, and another an hande, and another a foote, &c. And not to set vp anie one man, no, not the Emperour, nor the King, to make him the whole bodie.

Then, Brethren, this grace of IESVS CHRIST, is to make a conjunction amongst the members, and not to giue vnto him, or her, all grace: Yea, though it were the Emperour, or the King, the LORD will giue him but parte of grace: And hee will giue that grace to the sobereft Subject in the Lande, which hee will not giue vnto the King: And againe, hee will giue vnto the King, that which hee will not giue vnto the Subject. For, hee will giue to one, to doe the office of a Foote, and to another to doe the office of an Eye, and to some other, to doe the office of the Hande, &c. Nowe the Foote cannot bee the Hande, nor the Hande the Foote: So it is with the members of IESVS CHRIST: And wee see by experience, yee shall neuer see that one man hath gotten all graces: but hee who hath gotten one grace, hee wanteth another, and his neighbour hath gotten that which he wanteth. This the Lord doth, that there may be a conjunction of the members, & to make thee ioyne with thy neighbour,
because

because hee hath the grace that thou wantest: for if euerie man had all graces, euerie man would misknow another. The man that will stand vp in a prowde conceit of himselfe, and will mount aboute the Kirke, and contemne anie member of that bodie, howbeit it were the silliest member of Iesus Christ, hee is nothing, and hee shall haue no portion of grace. If thou joynest not thy selfe with thyneighbours, and with the members of Iesus Christ, thou hast no grace.

Yet he insisteth in the commendation of this conjunction: for it is a blessed conjunction, to bee joyned with the Kirke of Iesus Christ in this world: of all blessings it is the greatest, if thou be a true member in the Kirke, if it were but the foote, thou hast gotten a greater blessing than thou hadst gotten all the Kingdomes of the worlde. As therefore thou wouldest bee partaker of that life to come, looke that thou be a member of the bodie of Iesus Christ: if thou bee not the eye, thinke it a great thing to bee the foote, or to bee a Toe of that glorious bodie. Hee commendeth it from two endes: the first is, *The worlde shall knowe, that I am sent from thee*, as hee saide *Vers. 21.* Wouldest thou know that Iesus Christ is the Messias? bee conjoynd in that bodie of Iesus Christ. Another is, *The worlde shall knowe, that thou hast loued the saythfull, as thou hast loued mee.* Wouldest thou knowe, that God loueth the saythfull, and that hee sheweth mercie? joyne thee to the bodie. There are the two endes of the conjunction and joyning together of the members: The first is, the glorie of the Sonne: the second is, the glorie of the Father: for by this conjunction, it is knowne, howe dearelie the Father hath loued the Sonne: and by this, it is knowne, that the Father hath loued the worlde: not with a common loue: hee hath not loued the worlde onelie as a workeman loueth his worke-man-ship; but as the Father hath loued the Sonne: that is, with a Fatherlie loue: that is another sort of loue than a common loue. What auaieth it to thee to knowe, that God loueth thee as his creature, if thou bee not assured that hee loueth thee with that entire loue, wherewith hee loued his Sonne: and that hee loueth thee with that Fatherlie loue, and with the bowels of pittie? And if he loue thee as his Son, he sheweth it in this, That hee gaue his Sonne for thee: for except the Father had loued thee as his Sonne, with that Fatherlie loue, hee had neuer sent Iesus Christ to redeeme thee. The sending of Iesus Christ testifieth, that hee loued thee with a Fatherlie loue.

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Wee see heere, wherefore God hath a Kirke in this worlde. Wherefore is there a communion and conjunction of soules heere in this Earth? Thinke not that a Kirke is gathered for none end. Wherefore is it then, that there is a Kirke? In a worde, It is, that the glorie of the Father should shine, in that societie and coniunction of the Sainctes in the Earth. Iesus Christ is glorified in his Kirke, and the Father of Iesus Christ is also glorified in it: They who diuide and disseuer the Kirke of Iesus Christ in the Earth, they doe nothing else, but to deface the glorie of Iesus Christ, and the glorie of the Father. Wilt thou slay and persecute the Kirke of Christ? What doest thou? Nothing but defacest, and scornest the glorie of Iesus Christ. What are these men doing, that persecute the Kirke that the Lord hath gathered in this Land? Nothing but smoaring the glorie of the Father, and the Sonne: and the Lord shall turne their glorie to shame and confusion: I giue them their doome, The Father of Heauen shall turne them, and all that shall conioyne with them, to shame and confusion.

Marke the order, howe the glorie of the Father, and of the Sonne, is knowne: First, wee knowe, that the Sonne is sent from the Father, for vs and our redemption. Next, by the sending of the Sonne for vs, wee knowe the vnspeakeable loue of the Father towards vs. Nowe I goe forward: When hee hath prayed for this coniunction and vnitie of the saythfull on the Earth, that they may bee ioyned in one bodie; hee is not content with this, but hee seeketh more: *Father, sayeth hee, where I am, I will that they bee there: that they may see that glorie that thou hast giuen mee.* The Lord seeketh not onelie glorie to the saythfull in this life, but glorie in the life to come. Hee intercedeth not onelie for thee, that thou mayest haue glorie in this life, but also that thou bee glorified in the Heauens after this life. For, Brethren, the Lord Iesus considered very well, that our felicitie is not bounded within the compasse of this Earth. That is a miserable happinesse, that is bounded within this life: thou art but a carue, if thou lookest for none other happinesse: as PAUL sayeth, in the first Epistle to the Corinthians, Chap. 15. Vers. 19. *If our sayth bee onelie in this worlde, of all men in the worlde, wee are the most miserable.* So if thou hast this grace onelie in this life, thou art miserable: for all the graces that thou gettest, if thy felicitie reach not beyonde this worlde, and beyond all eternitie, thou art miserable: Felicitie hath none ende: the blessednesse of the saythfull man, or woman, hath none ende: it is not drawne

drawne within the compasse of this Earth, but it passeth about the Heauens, and extendeth it to all eternitie.

Nowe our happinesse standeth in this coniunction and vnion, partlie with our Head, and our God, and partlie with our Neighbour, to make one bodie to Iesus Christ. In these two partes standeth our felicitie. Thou beginnest this coniunction in this life, but it shall neuer bee ended: the perfection shall bee in Heauen: when wee shall come to Heauen, & meete with him there, then our coniunction with Christ, and with the members of his body, men and Angels shall be perfect. The thing that worketh this coniunction, and bringeth out charitie, and ioyneth thee with thy neighbour, is faith in Christ: for we liue by faith, and not by sight: when thou castest thine eye as farre off to Christ, (for he is as farre from thee as the Earth is from the Heauen) howbeit thou be in heauinesse and languor, thou shalt once get peace and ioye, when thou lookest to Heauen. It is but a farre sight, to looke thorowe the clowdes, to see thy Redeemer at the right hande of the Father; but this is not the perfection: the accomplishment is by a full and cleare sight, when wee shall pierce the Heauens, and shall see him, not in a mirror, but face to face: then the members shall bee perfected, when wee shall see him, and the glorie that the Father hath giuen vnto him. This is common: But, O that thou couldest feele it sensible in thine heart, to thy ioy and consolation! *I will, that they be where I am, that they may see the glorie that thou hast giuen mee, before the foundation of the Worlde.* Ere euer wee gette the presence of IESVS CHRIST, ere wee see him face to face, wee must chaunge our dwelling place: wee will not gette the sight of Christ heere in this Earth: Looke not to gette the sight of that glorie heere in the Earth: thou must flitte out of the Earth, to the Heauen: Whatsoeuer soule would see his glorie, that soule must flitte: and before euer wee chaunge our dwelling place, wee must first be chaanged: wee must haue a chaunge of our selues: There is neuer anie man, nor woman, that shall gette entrie into that Sanctuarie where the LORD IESVS sitteth in glorie, but hee who is chaanged in himselfe: It is impossible for a man or a woman to enter into Heauen, with this mortalitie, or with this death, or with this corruption. What are vvee but dead, and mortall creatures? Then, thou must chaunge corruption, into incorruption; and thou must chaunge thy mortall bodie, into a glorious bodie. Nowe, this chaunge of man and woman cannot bee but by death: What

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What striketh more terrour to thine heart than death? Yet there is no chaunge, but by death, or else that which shall stande vs in steade of death: as when Christ shall come in the clowdes in the latter day, wee must bee chaunged in the twinkling of an eye. This doctrine tendeth to this, that wee abhorre not death altogether, and the leauing of this life, that death bee not so heauie to vs: for howbeit nature abhorre it, yet of a mortall bodie, it maketh an immortall, and it tendeth to take thee out of this Earth, and to transport thee to that Heauenlie Paradise, where Iesus Christ sitteth in glorie: Yea, and this I affirme, There is no man, nor woman, that hath a desire to bee with Christ, but hee groaneth vnder the burthen of mortalitie, and would willingly imbrace death, to bee with Christ: yea, the remembrance of his departure out of this life, is ioyfull to him. Fie vpon that man, who hath his heart and affections knitte and glewed to the world, euer seeking worldlie honours, or pleasures, &c. Thou shouldest haue that disposition which Paul had: looke what hee sayeth, *I desire to bee dissolued: I haue confidence, that I shall yet remaine with you, but I choose rather to sitte out of this bodie, and to goe and dwell with my Lord.* Let vs not bee like the Esnicker, who haue no blessednesse, but a beastlie blessednesse, and looke for no blessednesse after this life. If thou haue not an eye to Heauen, and to that heauenlie blessednesse, there is no blessednesse for thee.

This is to bee marked: Who is it that will make this sitting from the Earth, to Heauen? Not euerie bodie, but onelie so manie as the Father hath chosen from all eternitie. Neuer one shall gette entrie to that Light, and to that holie Sanctuarie, but that soule whome the Father hath giuen to the Sonne. If thou bee once giuen to the Sonne, and once put into his handes, howbeit thou bee a Pilgrime for a while, (for thine inheritance is not heere:) howbeit thy bodie bee walking in sadnesse and heauinesse, howbeit thou bee wandering farre from Christ on the Earth, yet of necessitie thou shalt once dwell where Christ is. This doctrine is verie common, yet comfortable: That bodie that is separated from his Lord, and getteth not that fruition of his presence, once hee shall goe, where hee shall get that presence, howbeit not incontinent, once hee shall bee lifted vp aboue the Earth, and shall dwell in glorie with Iesus Christ. The thing in the world that we should be most perswaded of, is, That we are giuen to Iesus Christ. There is no consolation for thee, and thou needest not looke euer to dwell

in Heauē with Iesus Christ, if thou findest not this perswasion, that Iesus Christ is become thy Lord, and hath conquered thee out of the handes of sinne and death. There is none other consolation in life, (although thou shouldest liue ten thousande yecres,) and much more in death, without this, thou shalt find no consolation: but euen in death, if thou findest this perswasion, that thou lyest sleeping in the armes of Iesus Christ, then thou shalt finde consolation: and when the soule is departing out of the bodie, it shall find in experience that joye.

Nowe yet the ende would bee marked: There is the ende, *That they may see my glorie that thou hast giuen mee.* It is true indeede, in this life the saythfull get a sight of the glorie of Iesus Christ: for if there were not a sight of that glorie, wherefore would all the pleasure of the worlde serue? Thou wist neuer what joye meaned, if thou gettest not a sight of that glorie: But yet, I say, all the sight of Iesus Christ, which wee haue in this life, is, as it were, but in a mirrour, and in a looking-glasse: it is but a darke sight that thou hast of him: This is by the Preaching of the Gospel, wherein yee haue Christ, first crucified, and then glorified. What is our Preaching, but that Christ hath bene first crucified, and nowe glorified, at the right hande of the Father, for the justification and sanctification of the worlde? This is that darke sight which wee haue heere: but one daye wee shall bee there where hee is, and wee shall see him face to face, and wee shall see such a glorious Majestie, as wee would neuer haue looked for: thou canst not looke for enough: hope for as much as thou wilt, when thou shalt bee with him, it neuer entered into the heart of man, that which once with the eyes of the bodie, thou shalt see. And therefore hee sayeth, That they may see that glorie, as though they sawe it neuer. Wherefore shall it serue thee to see the glorie of Iesus Christ? When once thou shalt see that Glorie face to face, then perpetuallie, tide and time, thou shalt glorifie him. What is the cause that wee cannot glorifie Christ in the Earth, as wee shall doe in the Heauens? Because wee haue not such a bright sight of his glorie, in the Earth, in this mortalitie, as wee shall haue in the Heauens. And if yee see a man, yee will know him better than to heare speaking of him: The greater sight thou hast of Christ, the more thou shalt glorifie him. A man that hath the smaller sight of him, shall glorifie him the lesse: but that man that hath no sight, woe is him; for hee will gette no glorie. These dissolute

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men and women, who haue no delight to glorifie him, and haue gotten no sight of him, shall gette no glorie: Therefore, when we shall gette the full sight, even that shining sight, our delight shall bee to looke to our King: and wee shall maruell, that euer creature could see such a glorie: and wee shall delight to glorifie him that sitteth vpon the Throne: and when wee shall see him, then daye and night our Song shall bee as it is written, in the *Reuelation, Chap. 4. Vers. 8. Holie, holie, holie, is the Great GOD Almighty, who was, and who is, and who is to come.* What is the cause of that? Because of the brightnesse of the glorie, which shall strike out from him, vpon vs: the crie shall neuer goe out of our mouth. Well is that soule that will strue to glorifie him! And that soule that can once studie to glorifie him, that soule shall saue for euer, Holie is the Lord. But shall wee not bee the better of it? When thou lookest to a King in his glorie, thou art neuer an haire the better: But it shall bee farre otherwayes with thee, when thou shalt see him. So soone as wee shall see that glorie, wee shall bee as soone transformed: that bright face of the Sunne of Righteousnesse, shall strike out the beames of his glory vpon thee, and the beames shall goe to thine heart, and shall illuminate thy soule, and shall shoote out that darknesse, and shall make thy bodie shine more brightlie than the Sunne. So wee shall not so soone see him face to face, after that glorious Resurrection, but as soone thou shalt bee transformed to glorie, and thou shalt shine like an Angel of Light. Look to the ende of the third Chapter of Paul in the 2. *Epist. to the Corinthians: Wee, with vncouered faces, beholds, as in a mirror, the glorie of the Lord; and it transformeth vs into that same image, from glorie to glorie.* The more that a man heareth of the Gospel, the soule is the more illuminate, and the bodie that will take heede, will finde the glorifying of the soule in some measure: and then, when wee shall see him out of the bodie, when wee shall blinke on that glorious countenance, then both bodie and soule shall bee glorified.

He draweth the glorie which the Father hath given him from the ground, *Because thou hast loved mee before the foundation of the world was laid.* The glory the Father giueth to the Sonne, is of an infinite loue, and vnspokeable. Would yee measure the glorie of the Sonne, and the greatnesse of it, and when it beganne? Look to the loue the Father bare to the Sonne: in greatnesse it is infinite: thine heart is not capable of the thousand part of that loue: It

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is infinite. Who can tell it? How can my finite heart tell it? If the loue be infinite, then the glory is infinite. He sayd, his Father loued him from all eternitie: that loue had neuer a beginning, therefore the glory had neuer a beginning, as hee sayth himselfe before in the 5. vers. of this Chap. Wouldst thou know the end? It hath none ende. It is not like the loue of man: the loue of the Father to the Sonne, it is euermore: and therefore, the glory of Iesus Christ it shall neuer haue an end, howbeit it was obscured for a time. Farther, ye may perceiue, when he speaketh of his glory, he draweth in that loue of the Father, to himselfe. This is an argument, that in speaking of that glory, he hath a sense of that infinite loue. So the ioye, and the glory, of the Sonne of God, wherein standeth it? His ioy, and glory, standeth, in that he hath gotten it, not with rease or robbery, but with the loue of the Father. Wouldst thou possesse any benefit of God with pleasure? & wouldst thou haue ioy with it? What if thou hadst all the world, and hadst no pleasure nor ioy in it? All gifts are from the Father of Heauen, the Father of Iesus Christ. Wouldst thou then haue pleasure in the gift? Looke that the giuer loue thee, strue to feele that hee giueth thee it in loue: and then, though the gift bee neuer so small, yea, if it were but a Dinner, or a fill of Meate, thou shalt haue more ioy in the participation of it, if thou take it because he loueth thee, than if he wold cast vnto thee a Kingdome, if thou feelest not his loue. Hee will throwe a Kingdome to a Lounie, to a wicked man, &c. as who would throw a bone to a Dogge. But as for thee, whē thou gettest any thing, looke thou get it not in anger, or els it shall neuer doe thee good: if thou wouldst haue it to bee vnto thee an earnest-pennie of heavenly things, looke that thou findest the loue of the giuer: otherwayes esteeme nought of it: thou mayest well haue it, but it shall be for thy destruction: but if thou gettest it of loue, he will warne thee, he will make the holy Spirit to powre into thine heart, a greater sweetnesse of his loue, than thou canst finde in the participation of the benefit it selfe. Therefore, in all benefites thou receiuest, euermore cast thee to feele that God loueth thee in Iesus Christ, who hath died and risen for thee: And if thou haue a sense of that loue, that Spirit shall worke in thy soule an vnspokeable ioye, which shall bee the earnest-pennie of that eternall ioy which thou shalt get in the Heauens, through Iesus Christ: To whome, with the Father, and the holy Spirit, be all honour and prayse, for euermore.

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THE XXV. LECTVRE,
OF CHRISTES PRAYER BEFORE HIS PASSION.

IOHN, CHAP. xvii. VERS. 25. 26.

25. O righteous Father, the World also hath not knowne thee, but I haue knowne thee, and these haue knowne, that thou hast sent mee.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in them.

WE haue heard (Welbeloued in the LORD IESVS CHRIST) that the LORD in the last parte of his Prayer, which hee maketh to his Father, prayeth not onelie for his Disciples, but generallie for the whole faythfull, to the ende of the worlde. Now in this T E X T which wee haue read, hee returneth againe to his Disciples, and hee maketh a Prayer especiallie for them, because they had most adoe in the worlde, and were to bee sent out into the worlde, to win others to the Kingdome of Heauen: Therefore the Lord most of all remembereth them in his Prayer, and most earnestlie recommendeth them to the Father: for those whome the Lord hath ordained to win others, of all men in the worlde they haue most neede of Prayer; because if they bee not vpholden, not only are they lost themselues, but also in them standeth the losse of the whole worlde, and of the whole Congregation of Iesus Christ, to whome they are sent. Therefore the Lord in all his Prayers, and especiallie in this his last Prayer, is most earnest in recommending of them to the Father.

Now in the last wordes, which were immediatelie before these wordes which we haue read, the Lord speaketh of that loue which the Father bare to him, ere euer the ground-stone, or foundation

of the worlde was layde. And now in this petition that hee maketh for his Disciples, hee beseecheth his Father to communicate with them that loue which hee bare vnto him: For of all graces, and of all benefites in the world, the loue of God is the greatest: and hee or shee, that hath gotten the loue of God in their heart, and feelth that God loueth them, haue the most precious Iewell that euer was: Therefore, the Lord beseecheth the Father, in the ende of this Prayer, that the loue that hee bare to him, hee would communicate it to his Disciples, whome hee was to leaue behinde him in the worlde. The argument that he vseth, is taken from that ende both of the knowledge that the Sonne hath of his Father, and of that whole obedience that the Sonne gaue to the Father, as also of the knowledge that the Disciples had of him: the ende of all this, is, That the Father should loue them: And therefore, seeing the ende of all, was, That the loue of the Father should bee in them; the Lord beseecheth the Father to loue them, in these wordes, *O righteous Father. There is the stile which he giueth him, O righteous Father, the worlde hath not knowne thee, but I haue knowne thee, and these haue knowne, that thou hast sent mee, and I haue manifested thy Name vnto them, and shall manifest it farther: and all to this ende, That thy loue may bee in them, and I in them.* There is the whole

TEXT: Hee stileth him Father, a warme word, and a louing stile: Hee stileth him, Righteous Father, respecting the petition which hee had in hand: It is a verie righteous and just thing, which hee seeketh of the Father: Therefore hee calleth him Righteous Father: Thou wilt graunt that thing which is righteous and good: but it is a righteous thing to the Father, to loue them who know him, and belieue in Iesus Christ: that the Father shoulde meete sayth in Christ with loue, it is a just thing. So, considering this, hee stileth him, Righteous, and Iust Father.

Marke it, Brethren: Looke what thing thou wouldest haue GOD doing vnto thee, and what worke thou wouldest haue him working, acknowledge him to bee such in nature, qualitie, and condition, as is the thing that thou askest of him by thy prayer. Wouldest thou haue him doing anie worke of power? Then in asking, stile him according therevnto, and call him, GOD Omnipotent. Wouldest thou haue him working a worke of wisdom? Then when thou askest that of him, stile him according therevnto, and call him, Onelie wise GOD: as DANIEL, seeking a Reuelation, and seeking out the knowledge of IESVS

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CHRIST, sayeth, *To thee appertaineth Power, O GOD, and Wisdom.* If thou wouldest haue a worke of mercie done, apprehende him in his mercie, and call him, Mercifull GOD, and saye, O moste mercifull GOD, giue mee mercie. And wouldest thou haue him doing a worke of Iustice? Then looke that thou knowe him to bee a moste just GOD, and giue him a stile conforme thereto, and say, O moste just GOD, and so forth: For Brethren, except the heart of man in prayer, when he seeketh anie worke of GOD, as a worke of power, or a worke of mercie, or a worke of wisdom, or of iustice, &c. except, I saye, the heart of him that prayeth, take the apprehension of the nature of GOD, that hee is mercifull, that hee is Almighty, and that hee is just, and wise, and so forth: except this apprehension of his nature be in thine heart, thy prayer can haue none effect. Howe canst thou seeke him to worke a worke of mercie, or of wisdom, and hast none assurance, that hee is mercifull or wise?

So, the first thing in prayer, that wee should strue to, is, euer to haue a knowledge and confidence of thy GOD, and of his essentiall properties: otherwayes, the heart shall not bee assured, (thou mayest well pray for the fashion,) except first of all thine heart and minde conceiue him, in his nature, to bee a mercifull, just, and powerfull GOD. And therefore, the thing in the worlde, that is moste requisite, is to knowe GOD, so farre as this little heart and minde can conceiue and gripe that infinite Majestie: It is needfull for thee to knowe that glorious Majestie, in those essentiall properties, in his Mercie, Iustice, and so forth: and to knowe him in all those things in Iesus Christ: for all the knowledge of GODS nature, and of his properties, without Iesus Christ, shall neuer auaille. So the thing which we should seeke, is to know our GOD in Iesus Christ. This for the stile.

Now to goe forward: hee commeth to the setting out, first of his knowledge of the Father, and then of the knowledge of the Disciples, that they had of the Father, and of the Sonne. But before he speaketh anie thing of these knowledges, he setteth down that misknowledge, and that wilful & obstinate ignorance of the world: *The world hath not knowen thee.* Alace, that there should be such a multitude in the world, in such darke ignorance of so bright and glorious a Majestie, that shineth in the worlde, in that glorious worde! and yet they haue no sight of him. Wouldest thou eschewe this ignorance? and gette a sight of thy sinne? For the

miserable world, howbeit the Sunne of Righteousnesse be shining into it, it seeth him not, neither can it gette any apprehension of him. Striue to get thine eyes opened, to see that glory, wherein standeth thy saluation: No saluation to thee without that sight of Iesus Christ: if thine eyes abide close, and see him not, they shall neuer bee opened, but shall remaine close euerlastingly: and neuer a sight shall doe thee good, to thy joy, but that sight.

Now he setteth downe this wilfull ignorance of the world, and setteth it before the Father, to the ende the Father should account the more of them that knewe him, considering that so many mis-knewe him: for yee knowe the Prouerbe, *Quod rarum, charum*, That thing which is rare, is deare. That thing that fewe hath, it is precious: the rarer sayth is in the world, the more precious: the fewer they bee that are saythfull, the more precious, and the dearer are they in the sight of God. I tell it againe, The fewer that the number bee, which truely belieueth in Iesus Christ, the more precious are they, and the dearer in the sight of God. The dearest thing in the sight of God, is a saythfull man or woman in the worlde: and therefore, Brethren, this is a false conclusion of the Aduersaries: The multitude with the Pope and his Clergie; the Kinges and the Princes of the world imbrace not your Religion; imbrace not the veritie of the Gospel, which yee professe; therefore your Religion is not to be counted of. By the contrary, it followeth, The worlde imbraceth it not, therefore the Lord accounteth the more of it. And if I were to make a Prayer for the professours of the Gospel, to the Lord, I would vse this argument of the Lords, and I would say, Lord, the worlde seeth not this light, and fewe are they that see it; therefore I recommend them vnto thee, for the few number are deare to thee. Let the Papistes holde this still as a true note of their Kirke, Kinges, and Princes, and the great multitude, imbraceth their Religion: let them holde still that Note, it shall deceiue them, it hath blind-folded them to euerlasting destruction.

Then hee commeth first to his owne knowledge, and hee sayeth, *I haue knowne thee*: As he would say, Father, I am in thy bosome: for the Sonne is in the bosome of the Father: and I am one with thee, in essence, and in nature, and I sit with thee in that eternall Counsell, and I see thy minde, and thine heart: all that is in the Father, the Sonne knoweth it. Now with this knowledge is vnderstood that obedience and humble subjection the Sonne gaue to the Father: all tendeth to this, that the Father should loue his Disciples, and

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and the faythfull: All the obedience and knowledge of the Sonne to the Father, tendeth to this, That the Father should loue vs. Well then, hee that prayeth for the Disciples, hee is a good man, and knoweth God most perfectly. And no question, this knowledge which he alleadgeth, it is a great argument of this petition. The person of him that prayeth, and maketh intercession to the Lord for another, is much to be regarded: hee draweth a great weight with him, if hee be a man that feareth God, a good man, and one that knoweth God, and belieueth in Iesus Christ: in a worde, if hee be such a one as the Lord accepteth of, and fauoureth, certainlie the Prayer of that man, either for himselfe, or for anie other, is powerfull: as I A M A S sayeth, *The Prayer of a iust man, auaieth much, if it be feruent. Iames, Chapter 5. Vers. 16.* Is it the Prayer of euerie man that will auaille? No: It is the Prayer of the iust man, who hath the Spirite of Prayer. It is a wonderfull thing, to consider, howe piercing the Prayer of that man will be, and howe it will passe vp, and pierce thorowe the visible clowdes, and all these visible Heauens, and neuer rest till it come to the eares of the Lord: It will passe thorowe that light which hath none accessse. That Spirite that conuoyeth thy Prayer to the Heauens, is not thy spirite, or the spirite of a man: but it is his owne Spirite, and the Lord knoweth what is the sense of his owne Spirite.

That thing I speake of Prayer, I vnderstand it of all the works, and of all the turnes that proceede of the man that is acceptable to God: if hee haue that holie Spirit, whatsoeuer hee doeth, it is as a sweete smelling Sacrifice in the eyes of the Lord. All that proceedeth of that man, who hath the holie Spirite, and whose person is acceptable in the sight of God, is so sweete to the Lord, that hee accounteth much of it. And by the contrarie, Brethren, A man, or a woman, whose person is not acceptable to God, and whome God liketh not of, no, bee what hee will, although hee were a King of the worlde, the Lord will not looke vpon anie thing that will proceede from that man, or that woman, though it had neuer so faire an outwarde shewe. Looke to ABEL, and KAIN: When ABEL offered an Offering to the LORD, the LORD looked on ABEL, and his Offering: he accepted first of the man, and therefore of the Offering. Come to KAIN: I thinke hee had as good an Offering, and largelie better; yet the LORD would not looke to the Offering, be-

cause hee would not looke on him that offered it: The LORD hated KAIN, and therefore because the person was not acceptable, hee would not looke vpon the Offering.

This is a necessarie Lesson: If thou wouldest doe anie thing in this worlde, or speake or praye for thy selfe, or anie thing else, looke that God haue a liking of thy person: looke that thou bee acceptable, and in the fauour of thy God: studie to bee approoued of God: studie to sanctification, and holinesse of heart, and sticke to Iesus Christ: for sayth in him maketh thee pleasant vnto God: wantest thou sayth, thou stinkest in his sight, and the Lord will not looke vpon thee, no more than on a dead carion, if thou bee not clad with that innocencie of his. So, let euerie one of vs take heede to our selues.

Now to goe forward: When he hath set downe his knowledge, hee commeth to the knowledge of his Disciples: *And they knowe, that thou hast sent mee, and I haue reuealed thy Name vnto them, and will reueale it more, that thy loue, wherewith thou hast loued mee, may bee in them, and in them.* Heere is a promise of the thing to come. If yee will consider the wordes, the knowledge of his Disciples, which hee setteth downe before the Father, it is partlie present, and partlie to come. The knowledge present, is partlie of the Sonne, That the Father sent him, and partlie of the Father himselfe. Concerning the Sonne, *They knowe, that thou hast sent mee:* That is to saye, Father, they haue knowne, that I am thy Sonne, and thine onelie begotten, equall with thee from all eternitie, and intime sent to this miserable worlde: and, that I am the Fathers Ambassadour: and, that I am the Redeemer of the worlde. The Lesson is this: Hee recommendeth his Disciples to the Father, and that, from the knowledge which the Disciples had first of the Sonne, and then of the Father. I sayde before, that the person of him who maketh prayer, is of great weight in the sight of God: I saye the same of him, for whome one prayeth: if hee bee one that hath the knowledge of God, and hath sayth in Iesus Christ, one whome the Lord regardeth, and who is acceptable to God, surelie the Lord verie readilie will heare prayers for him: for (Brethren) there is some folke in this worlde, that if all the prayers of the worlde were powred soorth for them, and if all the worlde should praye for them, it shall neuer auaille in the sight of God: as it is sayde in the fifteenth Chap. of *Ieremie*, Though *Moses* and *Samuel* should pray for some men, hee would not heere: If

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Noah, Daniel, and Job should intercede: that is, though all the godlie of the worlde should pray for such men, yet the Lord would not heare them: because there are some men in this worlde, whom the Lord hath no liking of: and all the prayers in the worlde will not auaille for them, for the Lord hath casten them off. It is a good thing, once to gette one grace of God, for thou wilt verie readilie gette another: if it were but the grace of Election: the bodie that is chosē, the Lord will verie readilie heare prayer for him. Hee who is justified in the blood of Christ, the Lord will accept of him: and hee who is sanctified by the holie Spirit, the Lord will giue him life euerlasting. But that man, that neuer yet hath gotten grace in Iesus Christ, alace! all the prayers in the worlde will not auaille him, if hee bee not once justified, and sanctified. It may well bee, that the Lord will cast vnto him a temporall benefite, as a man will cast a bone to a Dogge: but as for Spirituall grace, as Life euerlasting, Iustification, Sanctification, &c. that man will not gette one of those, as it is sayde; Hee that hath not, let all bee taken from him: and to him that hath, let it bee giuen. Hast thou one Spirituall grace in Iesus Christ, thou shalt gette more: and thou who hast none, that that thou hast, that is, which thou conceitest to haue, shall bee taken from thee. Then, as euer thou wouldest haue the prayer of the godlie, to doe thee good at the handes of God, take heede that thou stand in the fauour of God: take heede that thou stand in grace: for if that thou bid anie pray for thee, and in the meane time thou bee gracelesse, and a contemner of grace, all the prayers of the worlde shall not auaille thee. Would to God, men would take heede to this, and chiefeleie they who are in high rowmes, as Kinges, who would haue the prayers and supplications of others, and for whome the Subiectes of due tie are bound to praye. It is not enough for them to take their pastyme, and to haue the fillie people vnder them, praying to GOD for them. I praye to GOD that our KING maye take good heede to this, that hee maye bee acceptable, and gracious, in the sight of GOD, or else all our prayers, that we will make for him, will bee of little auaille.

Nowe, BRETHREN, there is another thing heere to bee marked: What is the ground of our knowledge? And, howe is it builded vp? and howe goeth it forwarde? First of all, hee beginneth at the knowledge of the S O N N E, I haue knowne thee. And then hee commeth forwarde, They haue knowen

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that thou hast sent mee: And then, I haue manifested thy Name vnto them. What is the ground of our knowledge in this life? The knowledge of Iesus Christ, the Sonne of God, which he hath of the Father. What if hee had not knowne the Father? Wee would neuer haue gotten a sight of God. For why? All the knowledge that wee haue, is by the reuelation of the Sonne of God: hee is not borne on the face of the Earth, that hath, or euer shall gette, the sight of God, but by the reuelation of the Sonne. So manie as the Sonne reuealed him vnto, gotte the sight of the Father: But on the contrarie, whome to the Sonne reuealed not the Father, hee gotte neuer, nor neuer shall gette, a sight of him. First the Sonne knoweth, and then the Sonne reuealed that knowledge vnto vs, in some measure. What is the knowledge that the Sonne hath reuealed vnto vs? Reuealeth hee vnto vs the Father immediatelie? No, no: The first thing that the Sonne reuealeth to vs, is his own person: the first sight that thou must see, is the Sonne; and therefore, when hee speaketh of their knowledge, hee sayeth, *They haue knowne that thou hast sent mee.* And then hee commeth to the other knowledge, the knowledge of the Father, *I haue made manifest thy Name vnto them.* The first thing that the Sonne of God reuealeth, is the knowledge of himselfe, That hee is that Ambassadors, and that Mediatour. And when hee hath reuealed himselfe, then hee reuealeth the Father. And all the sight that we haue of the Father, is in the person of the Sonne, for hee is the splendor of his glorie, and the expresse forme of his Father: and hee, by his holie Spirit, illuminateth the soules of men and women, to gette a sight of that Majestie. So, the ground of our knowledge, is the knowledge that the Sonne hath of the Father: Therefore, as euer thou wouldest haue the sight of that knowledge, addresse thy selfe to Iesus Christ, and in him thou shalt see the Father, and his glorious face, and thou shalt see that glauncing and shining of mercie in him.

Now, he is not content to set down that knowledge which they haue already, but he promiseth, that they shall haue it farther. Yee see then, the Disciples got not the knowledge of the Father in a moment, and at once: but the Disciples of Iesus Christ, (euen the Apostles,) whom the Lord appointed to bee instruments of grace to vs, whose works we haue, and who were the light of the world, grew in knowledge, and faith, piece and piece, and had not all reuealed at once, but by his word, and Spirit, piece and piece. GOD
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reuealed all to them. The knowledge of God is not gotten in an instant, in this worlde: and the Lord himselfe, who is the giuer of that knowledge, he giueth it to no man nor woman in an instant, but piece and piece, the man, or the woman, groweth in knowledge: so long as wee are clogged with this mortalitie, so long the knowledge of God shall neuer bee perfect. Therefore, let euerie man, if hee haue a pleasure to seeke God, trie the growth that hee hath in knowledge. That is a vaine soule, and a miserable soule, which will stand vp, and say, I haue knowledge enough, I will goe no farther. Knowledge must haue a growth in this worlde. Woe is that man, that will saye, I will set downe my staffe, as though hee would haue no more knowledge: Thou wilt neuer what joye was in the knowledge of God, who wilt saye thus: if thou hadst a loue of it, thine heart would seeke to gette the full knowledge of God: for that heart will not bee content of a meane measure of knowledge, but goeth forward from knowledge to knowledge: Seeing it is Life, as the Lord sayeth, *This is Life eternall, to knowe thee, and whome thou hast sent*, **IESUS CHRIST**. If once thou tastedst of that knowledge of God in Iesus Christ, thou wouldest neuer saye, I will set downe my staffe. Let aye a continuall strife bee, to knowe more and more, till this sayth bee turned into sight: when wee shall meete with our Lord Iesus Christ, then wee shall gette that sweete and joyfull sight, to see him face to face: therefore let vs not rest, till wee gette that full illumination.

Another thing is to bee marked heere: Whome once the Lord hath begunne to instruct, man or woman, hee leaueth not off. If Christ beginne to teach thee by his Spirite, hee teacheth not as men will teach, who will teach this yeere, and leaue off the next yeere: But if hee take a man or a woman in hande, continuallie hee teacheth them. And if this bee true, that continuallie hee reuealeth, and teacheth; that is also true, there is no man, nor woman, who hath begunne to gette knowledge by his teaching, but that man, or woman, must growe, and cannot goe backe. It is a vaine thing to saye, A man, or a woman, who hath gotten true sayth in some measure, (although it were no greater than a graine of Mustard-seede,) that hee can lose the sayth which hee hath once gotten. As Iesus Christ cannot rest in thy soule, but aye goe forward, till sayth bee turned into sight: so I saye thus, (to refute those, who say, that they who haue gotten true sayth, can lose it,) hee that hath gotten the holie Spirite, can neuer lose him.

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When hee hath sette downe before the Father, first, his knowledge of the Father: and secondlie, the knowledge that the Disciples had of the Father: partlie that which they had presentlie: and partlie that which was to come: now hee commeth to the ende, and sayeth, All this is to the ende, *That thy loue may bee in them, and I in them.* All this knowledge of God, and all this sayth in Iesus Christ, looke to the ende of it, all tendeth to this ende, That God may loue vs, and wee may feele in our heartes this loue of God. Therefore (Brethren) marke it well, Count not of knowledge, euen of the knowledge of God, except that thou feelest the loue of God following vpon it: looke that all thy knowledge of God bee with a sense and feeling of this loue, that God loueth thee. Whereto serueth the knowledge of God vnto thee, if thou haue no sense and no feeling of the loue of God? Some men and women will glorie, that they knowe this, and that, and thus farre of God: and in the meane time, they take no heede to that sense of the loue of God in the heart. I had rather haue a little knowledge, with the sense of that loue wherewith hee loueth mee, than all the knowledge vnder the Sunne, if mine heart bee voyde of that sweete loue. Count neuer of the knowledge of God, although thou hadst all the Scripture perquiere, if thou findest not this loue flowing from that knowledge, and a sweetnesse and joye in thine heart, arising of this loue. And aye the more wee know, the greater should bee the sense of the loue of God. Therefore, let vs strue to feele the sense chiefe of that mercie, and that loue: and then our knowledge shall bee joyfull and pleasant vnto vs. But heere I aske a question, Beganne God to loue vs then onelie, when wee beganne to knowe him? Beganne not God to loue euerie one of vs, before wee knewe him? Appearinglie in this place, as it would seeme, hee maketh the loue of God to beginne and flowe of the knowledge of God. The aunswere is easie: Looke the wordes: hee sayeth, *That thy loue may bee in them.* It is true, from all eternitie, ere euer wee were in the worlde, (I speake of the Chosen,) hee loued vs, and of loue hee choosed vs: and hee loued vs after wee came into the worlde: When wee were enemies to him, hee loued vs.

But marke againe, Brethren, The loue of God is neuer in vs, but without vs, till wee knowe him, and haue sayth in Iesus Christ: That is the meaning, Neuer one feeleth in their heart, that God loueth them, but hee who knoweth God. Hee loueth thee,

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thee, but thou feelest it not, till thou hast gotten knowledge: and then when thou hast gotten knowledge, thou beginnest to feele it, and to haue a sense of that loue in thine heart. And this is it that the Apostle sayeth, *Rom. 5. vers. 5.* The loue of God is shed abroade in our heartes, through that holie Spirite which is giuen vs. Before wee gette that knowledge, there is no shedding abroade of that loue in the heart: But when thou gettest the knowledge of God, and sayth in Iesus Christ, then thou feelest that loue, with a sweetnesse and joye vnspeakeable. Experience may tell vs this: Thou that hast not gotten sayth in Iesus Christ at anie time, and knowest not God, I appeale thy conscience, if euer thou hast felt the loue of God? Sayest thou, that thou feelest Gods loue? I dare saye, that thou feelest it not. And by the contrarie, when men and women knowe God, and finde sayth in Iesus Christ, from whome all grace floweth, and distilleth into our soules, they shall finde in experience, with the knowledge, such a sweete sense of loue, that the tongue of man nor Angel cannot expresse. And therefore, as euer thou wouldest feele the loue of God, (What pleasure canst thou haue without that sense?) as euer thou wouldest haue joye and comfort in thine heart, in the midst of the miseries of this world, learne to know God: assuring thy selfe, that before thou get the sight and knowledge of God in Iesus Christ, thou shalt neuer get the sense of loue. Striue to see God, & haue faith in Iesus Christ: and the farther sight thou gettest of him, thy delight shall bee to pierce in more and more into the myserie of thy saluation: and I promise thee in his Name, that sense and feeling shall increase: and the more thou seest and knowest, the more thou shalt feele that loue of God. So, wouldest thou haue joye and comfort, striue to see Christ, and thinke not that thou canst see enough. Now, would to God wee had the halfe of that desire, to looke into the face of Iesus Christ, that we haue of worldly things! For al our blessednes and comfort, standeth in this, to look into the face of Iesus Christ, that the beams which strike out from him, may shine in our soules.

In the last words, he sayth, *And I in them.* He commendeth this presence of the loue of God in their harts, by the presence of Christ himselfe, who accompanieth it: as if hee had sayde, So shall it bee seene, if thy loue bee in them, that I am in them. These two are inseparable Companions, the loue of the Father, and the presence of the Sonne, in the heart. Is the loue of the Father in thine heart? Then IESUS CHRIST is there. And by the contrarie,

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IESVS CHRIST into thine heart? then the loue of the Father is into thine heart: these two goe inseparable together, and where the one lodgeth, the other must bee there also. Blessed are they that feelee the loue of God, for Christ is with them in their heartes: for one grace draweth on another: And if thy God loue thee, the glorious Spirite shall bee with thee. A question here may be moued: There are two Companions heere, the loue of the Father, and the presence of the Sonne: but which of them is first? Whether is the presence of the Sonne, or the loue of God in thine heart, first? I answer: Howbeit they bee in thine heart together, in one moment of time, yet the one in order, is before the other: And first, Iesus Christ taketh possession in thine heart, ere the loue of the Father bee in thine heart: And because Iesus Christ is entered into thine heart, therefore the loue of the Father is into thine heart. Before Christ came into thine heart, there was neuer grace in it: all the grace, all the peace, and all the joy, and all the comfort that is in the heart of a sinner, followeth on Christ: Christ commeth first, and then all grace commeth in after him: Hee is neuer him alone, but peace, joye, and gladnesse accompany him: then followeth that joye when hee commeth. Looke *Rom. 8. vers. 5.* hee telleth vs this order, when hee hath said, *The loue of God is shed abroad in our heartes*: then hee subjoyneth, *Because, when wee were enemies, Christ died for vs*: Because Christ died for thee, hee loued thee. And thinkest thou, that thou wouldest feelee that lque of God, if Christ had not died for thee, and except thou imbrace in thine heart that death, by a liuelie sayth? Goe to experience. What is hee, or shee, that will feelee that loue of God, that endlesse comfort, or that peace, or joye, who belieueth not in Iesus Christ? Ie shall passe thy power, to feelee anie joye, before thou feelee that Christ died for thee. Therefore, I beseech thee, gripe greedilie to Iesus Christ, that hee may dwell in thine heart.

Nowe yee may aske at mee, Howe is Christ in the heart? Is not Christ bodilie present at the right hand of the Father? How then sayeth hee, *And I in them*? Howe can thine heart gette him, vwho is in Heauen? The answer is easie. The Lord Iesus dwelleth in the heart of man, and woman, by sayth. Belieuest thou in him? Reacheth thine heart thorowe the Heauens, to get a gripe of him? If thou belieue, (as *Paul sayeth, Ephes. 3. vers. 17.*) Christ dwelleth in thee, if thine heart bee set on him, and if thou belieue that hee died, and is risen for thee, thou hast him dwelling in thee.

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And thinke yee, Brethren, that CHRIST can bee in any man or woman, but they feele him? No, where CHRIST is, hee is liuing in the heart, and that is a glorious life: If hee bee in thine heart by sayth, there hee is liuing: and as hee is liuing in thee; so shall hee make thee to liue another life than this life: hee shall make thee to liue an Heauenlie and Spirituall life: as the Apostle PAUL saith in the second CHAPTER to the GALATIANS, and the twentieth VERS. I liue no more, sayeth hee, it is not I that liueth, I am dead, but IESVS CHRIST liueth in mee. And what more? The life that I liue in the fleshe, and in this mortall bodie, I liue it by sayth in the Sonne of GOD, who hath loued mee, and giuen his owne selfe for mee. Is IESVS CHRIST in thine heart by sayth? looke the effectes: first, thou art dead, this mortall life is mortified, the olde man is slaine. If IESVS CHRIST bee in thee, hee will slaye this sinfull life: for our life naturallie, is but a pulling in sinne and wickednesse: when hee liueth within thee, hee beareth the rule, and not the olde man. And what more? As hee liueth within thee, so hee giueth thee another life, an Heauenlie and a glorious life. Hee beginneth within thee that life which thou shalt liue with him in the Heauens, where there is no more mortalitie, nor no corruption. So, all tendeth to this, Wouldest thou haue life? wouldest thou haue grace in thine heart? wouldest thou feele that vnspeakeable loue in thy vaine heart? For that is a vaine heart, which is not reformed, and lieth dead in sinne, and is not reuiued, and quickened with the life of IESVS CHRIST. Wouldest thou haue all this in this life, and in that life euerlasting? In a worde, Wouldest thou reigne in glorie? Striue to gette IESVS CHRIST in thine heart; and when thou hast gotten him, keepe him well: and if once thou gettest him, thou shalt gette one of the moste glorious thinges that euer was; euen the loue of the Father, wherein is all sweetnesse. That loue of the Father shall flowe downe to thee: and with the same loue, wherewith the Father loueth the Sonne, the Father of IESVS CHRIST shall loue thee. Well, howe commeth all grace vnto vs? Euen by IESVS CHRIST: the Father powreth on all grace vpon the Sonne our Head. Nowe, hee bieng the Head, and wee the bodie, that precious ointment, and fulnesse of all grace, which is on him, floweth downe on vs. So that grace is first powred out on the Sonne thine Head; and then
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it floweth from the Head, to the members: so that there is not one member of that bodie, but it getteth a share, though it were neuer so sober a member, and if it were but a foote.

Nowe, blessed is hee, or shee, that is a member of that bodie! And blessed is the soule, that hath in it the loue of the FATHER, in IESVS CHRIST: To whom, with the FATHER, and the Holy SPIRIT, bee all Honour and Prayse, for euermore.

AMEN.

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